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Economic Inequality Under Political Democracy

ONE of the numerous organizations in our country at present engaged in the study and discussion of the political, social and economic problems confronting us, the National Policy Committee, recently published a "Memorandum of the Special Committee on the Functioning of the Representative Process." The Memorandum is, the Foreword informs us, the fruit of the discussion held by the subcommittee referred to at Annapolis, Maryland, on October 7th to 9th of the past year, to consider the problem indicated in the title. "The group at Annapolis," we read on another page, "assembled in the consciousness of a threat to Democracy's survival unparalleled in recent generations." "Easily-made assumptions of the past," it is stated, "could no longer be left as assumptions, but demanded a sharper forming. The vitality of beliefs which had long been taken for granted seemed to want demonstration." Ultimately follows the admission: "The group at Annapolis found Democracy facing dangers that derive from Democracy's having been too long and too lightly taken for granted."¹)

But is it really chiefly the attitude described as "casualness of acceptance" [of belief in Democracy], to quote the brochure, and which "contrasts alarmingly with the fervor contesting authoritarian philosophies of all shades have somehow managed to instill in their followers,"²) accounts for the rise of the various forms of totalitarianism? The National Policy Committee had submitted six questions to the group that met in Maryland's capital, and it is the second of these has special interest for the purpose of our present discussion: "Under what circumstances is Democracy possible in a highly industrialized society; in a world society with an increasing number of totalitarian states?"³)

It was under this heading the meeting, having discussed the question of "equal rights for all, special privileges for none," considered the relation of Democracy to economics and specifically to the national standard of living. Ac-

cording to the necessarily brief synopsis of the views developed on the occasion, the argument that "Democracy had not spread because it provided a high standard of living" found favor. It was said, in fact, American Democracy had been jeopardized in the first quarter of the present century "by too frequent recitation of its economic virtues, as recorded in the growth of national wealth and income."⁴) True though this opinion is, it neglects to consider the indubitable fact that the Democracy we know proved tremendously favorable and satisfactory to some and more than a stepmother to others. "Because he affirms man's brotherhood, the Democrat must work towards 'equal rights for all, special privileges for none,' " as some member formulated one of Democracy's principal prescriptions. It is exactly this original promise Democracy has not kept even in our country, despite the opportunities an abundance of land and natural resources granted the Nation from the time of its origin in the 18. century onward. This is due in large part to the adoption by Democracy of the false theory that by some magic the economic forces, competition in the first place, would, if permitted to follow their natural trends, result in public and private welfare.

Writing in our country just a hundred years ago, A. Potter, D.D., Professor of Moral Philosophy in Union College, expressed correctly, though briefly, the teaching of the Classical School on the subject when he wrote: "Interference of any kind in the spontaneous direction of industry, and the free employment by their owners (subject of course to moral law) of the great agents in production, labor, land, and capital has the certain effect of benumbing their powers and lessening the sum of production, and, consequently, the shares of the producing parties, as well as of needlessly, and therefore, unjustly curtailing the freedom of action."⁵)

This doctrine, extremely favorable to those in possession of capital and economic power, commanded a respect not surpassed even by that superstitious primitives accord the presumed injunctions of a fetish. But while Dr. Potter was convinced "the only interference al-

1) Loc. cit., Wash., 1938, p. 3.

2) Ibid., p. 4.

3) Ibid., p. 24.

4) Ibid., p. 7.

5) Political Economy. Its Objects, Uses, and Principles. N. Y., 1840, p. 209.

lowable is that which can be shown to be indispensable for the great object of securing the persons and property of every class, and of giving a wise direction to their productive energies," the development of economic conditions soon proved his contentions wrong. The day came, in fact, when both in Europe and our country men opposed to his declaration: "The law need, and ought to do no more," their conviction: "The law should, and must do more." All of our labor laws, the very idea of "social security" are based on this contention. But in spite of numerous and far-reaching concessions of this nature, Democracy still stands charged with the inability of approximating even a condition of economic equality. In fact, the gulf between the rich and the poor, the few and the masses has constantly widened as our Nation approached its centennial and ultimately the sesquicentennial. This the group discussing the ills of the present form of Democracy at Annapolis admitted at least to the following extent.

Some of the members "pointed out that during the years when the American democracy was expanding across the continent, when the typical American citizen was the independent farmer, equality of wealth was considerable, and equality of opportunity was greater still. Since that time, a spread has occurred both in the range of income and in the range of opportunity, and with it cynicism [we would speak of criticism] as to the integrity of the democratic process in its practical operations." In addition, "the exhaustion of free land and the uncertainties of agriculture [created by whom?], bad employer-employee relationships, and the existence of submerged and economically shattered fractions of population, both static and migratory [and by whose fault do they exist? let us ask], were cited as having a bearing on Democracy's strength."⁶)

The discussion of the relationship between Democracy and standards of living, which emanated from these considerations, "produced no general agreement, though no one dissented from the proposition that there is a level of economic degradation within the community at and below which Democracy can not function." This opinion neglects to consider, it would seem, the even more fundamental problem whether Democracy can continue long, except in theory, when and where only a small proportion of the people possess the greater part of a nation's wealth? Wealth is power and tends to assert itself in the interest of the few who ever are unwilling to grant the disinherited majority more than the threat of revolt may induce them to yield.

It is undoubtedly true that, to return to a statement previously quoted from the brochure under consideration, the quick growth of Democracy in the 18. and 19. century was not at

first due to the promise on its part of a high standard of living. The evils of luxury exhibited by the European courts and the aristocracy, and on the other hand, Rousseau's mirage of the blessings a return to nature promised, favored the simple life, as exhibited by the liberty-loving American colonists. Both the tendency of the bourgeoisie to imitate the nobles they had helped to despoil, as well as the opportunity the application of capital to a machine-powered industry granted the new rich, soon dispelled the notion of plain living. From the demand of the mass to share in the fine things produced by the workers, a new standard of Democracy arose. Industry was more than willing to promote the tendency of obliterating the more easily discernible signs of inequality by producing for consumption by the masses wares which formerly only people of wealth were permitted to enjoy. Rayon goods, imitation furs, synthetic perfumes, cheap jewelry and what not create the impression that Democracy satisfies the reasonable wants of all. "Past pride in being the nation with the most bathtubs, telephones, radios and automobiles," referred to at the Annapolis discussion, lends added weight to this contention. However consoling this opinion may have seemed in the days of prosperity, the discovery that the system which at its best granted comforts and luxuries to not a few lacked security, induced men to survey the economic situation with a critical eye. It was not difficult for them to discover and point out the flaws responsible for loss of opportunity and the crass inequalities existing in our Democracy. The "New Deal" bears witness to the reaction the present generation has experienced and the end is not yet.

Since the beginning in 1929 of the prolonged depression our nation has suffered, two considerations have assumed the strength of impregnable convictions: If production were rightly planned and carried out, all capable of working could be found work; for there is so much that needs producing—more houses, more food (malnutrition!), more and better clothing (shabbiness!), and higher standards of all things of a cultural nature. Hence not many men will be inclined to disagree with P. H. Asher's indictment of the existing economic situation: "Idle equipment, idle factories, idle fields, and idle men and women are a living condemnation of any human society that permits their existence."⁷) It is because this statement of existing conditions is so true, men demand of Democracy to demonstrate its ability to do more than "offer guarantees against starvation." There is much good intention to provide remedies for the ills of a highly complex economic society chilled to the marrow. Numerous efforts have been inaugurated to satisfy the just demands of both the underprivileged

⁶) Loc. cit., p. 8.

⁷) National Self-Sufficiency. London, 1938, p. 115.

and those who thought their economic position in society secure until the Great Depression disillusioned them. However well-meant these measures may be, they have not so far proven Democracy's ability to eliminate the unwholesome factors responsible for existing evils from a political system designed to promote the welfare of all men.

The discussions engaged in by the "Special Committee on the Functioning of the Representative Process" led to a number of highly significant questions: "How directly can the democratic process deal with the problem of industry? Can use of the process be widespread, with a homogenous distribution of democratic practice throughout the range of activities? Or must part of the area of man's interest be relegated to a semi-military control, if efficiency is to be realized?"⁸⁾

What should the answer be, or what answer are those causative factors responsible for our present straits preparing for us? Our choice is easily determined; the corporative system is genuinely democratic, because it insists on the application of self-government to the greatest extent possible both in the State and all occupational groups. But have we not already entered on a development threatening to carry us in the direction referred to above as "a semi-military control"? That is, of an authoritarian government?

F. P. KENKEL

Land Speculation a Curse to Agriculture

TO a much greater extent than is commonly realized, the present plight of agriculture in the United States is due to the land boom that culminated in 1920. While the boom lasted, land changed hands rapidly, and at prices higher than warranted even by the high prices for farm products that prevailed at the time. The land boom was the direct cause of a large crop of heavy mortgages. Farmers who did not go into debt for land were encouraged to borrow money for investment and improvements. Thus, high-priced land became the basis of a greatly-enlarged debt. And skyrocketing land prices led to a reckless increase in taxes.

The extent to which land prices soared in the boom is shown by figures compiled by the Bureau of Agricultural Economics of the United States Department of Agriculture. For the United States as a whole, the average price of farm lands on March 1, 1920, was 170% of the average of the prewar years, 1912-14. To give a few examples by States, the average price of farm lands at the 1920 peak was 213% of prewar in Iowa, 213% in Minnesota, 181% in South Dakota, 179% in Nebraska, 171% in

Wisconsin, 167% in Missouri, and 160% in Illinois. Southern states had the land boom, also, and the 1920 peak was 230% of prewar in South Carolina, 223% in North Carolina, 222% in Arkansas, 218% in Mississippi, and 217% in Georgia.

"I hope that farm income continues to increase, but if it does, I hope city people do not drag farmers into a land boom, as they did from 1915 to 1920," said Secretary of Agriculture Wallace in discussing land prices and land speculation in a radio address in the fall of 1937. "Thousands of people have not finished paying for that speculative spree. The advance in land values between 1915 and 1920 caused millions of headaches between 1920 and 1935. Mortgages were doubled, expensive schoolhouses were built, and taxes went up to two and even three times what they were previously."

Those who bought farms at boom prices and gave mortgages for a considerable part of the purchase price would have had trouble making their payments even if prices for farm products had remained at war levels. But prices of farm products did not remain high. Instead, they broke disastrously in the latter part of 1920 and in 1921. Mortgages given for land in the boom became a crushing burden. Continued disparity between prices of farm products and prices of farm and household supplies has brought financial trouble even to farmers who were not in debt when the agricultural depression began in 1920. How much worse, therefore, is the plight of farmers who started the depression with heavy debts.

It is noteworthy that post-boom conditions were the worst wherever the land boom was the greatest—right in the most productive and most prosperous areas. It was there that land prices climbed to the dizzy heights. For example, Iowa had the greatest land boom of any of the corn-belt States. Since the drought years began in 1930, other States have been hit harder than Iowa. But up to that time, Iowa had the worst post-boom conditions and the greatest unrest among farmers.

On the other hand, post-boom conditions were not so bad in areas in which the land boom did not make such great headway. In south-central Nebraska was an area that suffered drought and crop failures in the years when the boom was going the strongest elsewhere. As a result, land speculation was checked in that area. Land prices did not soar beyond all reason. Consequently, up to the time of the devastating droughts of the past seven or eight years, that area was in better condition than more productive parts of the State where the boom was greatest.

In his radio address cited above, Secretary Wallace referred to this fact that areas which did not experience a great boom in land prices had suffered less from the agricultural depres-

⁸⁾ Loc. cit., p. 8.

sion. He pointed out that in New Jersey in 1920, land prices had risen to only 130% of prewar. Because it did not have a runaway land boom, New Jersey did not suffer such a severe slump. By 1933, prices of farm lands in States that had the greatest booms were far below the prewar level, but in New Jersey they were still 110% of prewar.

Secretary Wallace was right in saying that the city people dragged the farmers into the land boom that reached its peak in 1920. Farmers cannot be absolved from all blame, of course. There are farmers who are not averse to garnering a little unearned increment whenever they can. But it was town and city people—businessmen, professional men, and corporation executives—who fairly scrambled over each other to buy farm land in the boom period. Their purpose was not to become landlords, but to sell at a higher price. They were buying for speculation, to harvest unearned increment. To paraphrase the old joke about what they raise in California, these land buyers were interested in raising the price of land.

If nobody had been in the market for land in the period when the boom occurred but those who expected to use the land, there would have been no boom of consequence. But real-estate dealers, anxious to make commissions on sales, saw to it that others than users were in the market. And so men who had made their money from farmers went out and bought land away from farmers to hold for speculation. Not all of these people who expected to reap a harvest of unearned increment realized their expectations. Some of them were left with the land on their hands when the slump came, and suffered heavy losses. But it was the widespread desire to make speculative gains that created the boom.

Land prices declined terrifically from the peak in 1920 to the low point in 1933. For the United States as a whole, the decline was from 170% of prewar on March 1, 1920, to 73% of prewar on March 1, 1933. In the States for which I gave the 1920 peak figures in the second paragraph of this article, the averages of farm-land prices in 1933 were as follows: 58% of prewar in Iowa, 79% in Minnesota, 55% in South Dakota, 69% in Nebraska, 80% in Wisconsin, 55% in Missouri, 54% in Illinois, 57% in South Carolina, 86% in North Carolina, 80% in Arkansas, 73% in Mississippi, and 57% in Georgia.

The return of better prices for farm products, and a better ratio between prices of what farmers sell and the farm and household supplies they buy, would start an upward trend in land prices again. In fact, there has been some increase since 1933—for the United States as a whole from the low point of 73% of prewar in 1933 to 85% of prewar in 1938. The upturn in land prices is quite general throughout the country except in those States

that have suffered repeated crop failures. Iowa is up from 58% of prewar at the low point to 74%; Illinois from 54% to 73%; Arkansas from 80% to 97%, and Georgia from 57% to 79%.

This upturn in land prices has caused renewed discussion of land speculation and investment in land. One agricultural economist, connected with a corn belt State university, declares: "It is well recognized that if you have funds available for investment, they should be invested in goods or land at the beginning of the inflationary program. In this way, you are able to take advantage of any rise in price level which might occur."

Having seen the evil effects of land speculation, I am always pained by any suggestion of buying land for the reaping of unearned increment. Already, I have discussed the effect of land speculation and land booms on farm indebtedness. Land speculation is also a tenant-making device. Buying land for speculation means running the price above the value based on returns. When the price of land goes above its income-producing value, farmers cannot buy it and pay for it from its earnings. In times of agricultural prosperity, the greatest increases in the proportion of tenant farmers are almost invariably in those areas where the prosperity is greatest, and land speculation, consequently, is the most active.

In 1935, according to the agricultural census of that year, 42.1% of the farmers of the United States were tenants. Taking a few typical corn-belt States, the proportion of tenant farmers in Missouri was 38.79%; Kansas, 43.97%; Illinois, 44.46%; Iowa, 49.62%, and Nebraska 49.25%. In the Southern States, the percentages of tenant farmers run much higher. The increasing proportion of tenant farmers is alarming. If we are not to become a nation of tenant farmers, this tendency must be reversed. It can be reversed only by stopping land speculation.

The land question is of much greater importance than the attention given to it indicates. Often we hear that if farmers have good prices and fair exchange ratios, they can buy farms and become owners. This can be true only if land speculation is stopped. The truth is that so long as land is an object of investment and speculation, not only is all farm prosperity sucked up in land values, but in times of prosperity the price of land includes a speculative value, a discount on the future beyond present income-producing value. Under a speculative system, therefore, prosperity causes the price of land to rise more rapidly than the income from land. Thus in times of prosperity, landless farmers do not find it easier, but harder, to buy land. This is proved by the fact that the proportion of tenant farmers increased right through the prosperous period leading up to the land boom.

To illustrate the point I am making, let us suppose that land yields a return of \$5 an acre per year, and that the going rate on sound investments is 5%. Then the land has an income-producing value of \$100 an acre. But in a time of rising land values, speculators are willing to pay more than \$100 an acre for it, because they expect to be able to sell it at an even greater advance. In this way, the land becomes loaded with a margin of speculative value on which those who operate it can realize no returns. This margin of speculative value becomes a barrier to farmers purchasing land and paying for it from its earnings.

Land is different from other forms of property. It is fixed in amount. Unlike houses and goods, it cannot be produced at will to meet an increased demand. Land ownership, therefore, is a kind of natural monopoly. That is why the land tends to soak up the benefits that come from greater demand for products and from improvements in production and trade. Increasing population and demand and improved methods of production and commerce do not increase the value of houses, because more houses can be built. But these things do increase land values in a community, because no more land area in that community can be created.

From another angle, land is different from other forms of property. Land is not produced by mankind, but is the gift of the Creator. Man cannot increase the area of the earth's surface by as much as a square foot. Original titles to land, therefore, do not rest upon production, but upon appropriation. Subsequent titles are acquired by grants or purchase. That land is the gift of the Creator to mankind constitutes a moral reason why it should not be subject to speculative ownership.

In the October, 1938, number of *The Agricultural Situation*, issued by the Bureau of Agricultural Economics, Donald Jackson discusses a turnover sales tax and a capital-gains tax as measures to discourage speculation in land. A turnover sales tax would tend to discourage sales of land, and a capital-gains tax would absorb a part of the increase in value since the preceding transfer. But these would be cumbersome measures, and would require an army of officials to administer them.

A simpler and more practicable plan would be to exempt from taxation all farm improvements, equipment, and livestock. Obviously, this would increase taxes on land. Speculators and other absentee owners of farm lands would have to pay more taxes. This would act as a brake on land speculation and holding land for a rise in price. This policy of taxation would not only discourage land speculation, but it would benefit actual operating farmers. With the same amount of revenue to be raised, and speculators and absentee owners paying more,

resident, operating farmers certainly would pay less.

In this article, my purpose has been rather to present the problem than to offer a complete solution. We must recognize that land speculation and land monopoly are a curse to agriculture, and that we cannot have a healthy agriculture and a nation of home-owning, independent farmers until these evils are eliminated.

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Do Primitives Fill a Gap in History?

(Concluded)

AS we have shown, Father Wilhelm Schmidt and his followers claim that a scientific examination of the life of primitive tribes of today will enable us to reconstruct prehistoric social life with some measure of exactitude. Father Schmidt's own findings give the main development of culture as follows:

First there is the *Primitive Grade*. In this stage of culture man depends for his subsistence exclusively on what nature offers. The primitives are food gatherers. Man provides the flesh food by hunting, and women plant food by collecting. This primitive grade represents the earliest type of culture of which we have any knowledge. The peoples actually living who may be said to belong to this culture are, Schmidt thinks, divisible into four types:

(a) First, and most primitive of all, is what he terms the *Central Primitive Culture* of the Pygmies and Pygmoids of Africa and South Asia. These have the following characteristics: (i) Material culture. Older than the oldest palaeolithic men, because they are prelithic, these people lead a nomadic existence, so they have only very light shelters or beehive huts. They possess the bow and arrow and also fire, and they have a few utensils in wood or bone; but they have no pottery, no plastic art, no musical instruments, no weaving. (ii) Social organization. Here we find the monogamous family, where the man and woman have equal rights, although the woman follows the man to his residence and family when a new family is constituted. Although no clan or class exogamy exists, there is exogamy in that close consanguinity is an obstacle to marriage. Mutual fidelity is based on mutual love. There are no perversions, but a real purity of habits, and adultery is punished. There is a great love of peace, honesty, sincerity, and the practice of mutual help. There is neither slavery nor cannibalism. Parents love their children and take great care of them. The old people, the sick, and orphans are respected and assisted. The family has individual property in movable

goods for personal use which can be transferred by the owner as gifts, but there is common property in dwellings, foods, and hunting grounds. Ordinarily, twenty or thirty families constitute a small group, without any special chief, without obligatory stability, and with no visible organization. This loose, extended family has property in the hunting country where traditionally they have led their nomad life. It is rather a moral or territorial unity, in which the common interests are eventually administered by the reunion of the principal family heads. There are initiation ceremonies for boys as well as girls, but these ceremonies are not secret, and there are no bodily mutilations—the initiation is merely a rite to introduce the child to adult society, subject to the moral, social and religious ideas of the group, and Schmidt thinks they are important as the first manifestation of the State. So far as women are concerned Schmidt concludes: "We may venture to say that in the most ancient times woman possessed the most extensive rights of property that she ever had in the history of human culture, and that if there were limitations, they were identical with those of man: she enjoyed here as well equality of rights with the latter . . . woman is in possession of the highest kind of property, that is, of her own person."¹ (iii) Religious culture. There is a very clear belief in a Supreme Being, creator and master of all that exists, the judge of men, who is benevolent and merciful, and the legislator not only of the religious cult, but also of moral and social life. They pray to this God; offer sacrifices of first fruits only; have a true notion of sin; sometimes have an idea of punishment in later life, but this is not too well pronounced. Have a really human care of the dead, and notions of survival; but no fear of the dead, very little animism, and no ghost worship, although they preserve the skeletal remains, especially the skulls, in their huts, and wear them about their person. They have no totemism, no temple, no images, no other priest but the head of the family. There is only a rudimentary mythology.

(b) *Southern Primitive Culture*, to which belong the South-east Australians, the Tasmanians, the primitive tribes of Tierra del Fuego, and the Bushmen. Schmidt believes these peoples have already evolved beyond the first stages. (i) Material culture. They have rudimentary stone tools. The bow has disappeared except with the Fuegians. Sounding sticks and crude painting have appeared. (ii) Social organization. There is a certain departure from monogamy, although there is still stability in marriage. Exogamous sex totems appear—each of the two sexes has his animal totem, which by their reunion figure as the two

human ancestors of the tribe. In the initiation ceremonies boys and girls are separated, and a tribal mark is given by scarification. (iii) Religious culture. A certain progress of animism and magic may be remarked, and a disappearance of the sacrifice of first fruits. Since the psychic factor is so much in evidence in religion, it is to be expected that no rigid scheme can be described. It is noteworthy that the Fuegians practice active prayer to a Supreme Being.

(c) *Arctic Primitive Culture*, to which belong the Samoyeds, Koryak, Ainu, Primitive Eskimo, and also Central Californians and Primitive Algonquins. The Ainu may be said to represent the early palaeolithic bone-civilization. (i) Material culture. A new form of hut is evident, and a composite bow. Reindeer breeding among the Koryak, Samoyed, Chukchee seems to indicate an advance into Primary culture. (ii) Social organization. There is exogamy with equal rights, but a sensible weakening of the monogamous union. This stage definitely marks the beginning of the single family as distinct from the extended family. Women have a dowry of reindeer and may keep them, but the authority of the man is more marked, and among the Samoyed the dowry even goes to the husband. Economic and political inequalities by individuals and tribes make their appearance here. Initiation ceremonies tend to disappear. (iii) Religious culture. There is a progress of animism and magic, without as yet grave sacrifice to belief in the Supreme Being. The latter, however, becomes an otiose deity, and is disinterested in the world. A lack of sacrifice to the deity is frequently a characteristic of this culture. The priest-sorcerer makes his appearance.

(d) *Boomerang culture*: in Australia, and among certain of the upper Nile and S. African tribes. Schmidt describes this as a mixture of primitive and a more developed matriarchal type of culture, and not an original form. One wonders, therefore, why it is included in the primitive stage. Schmidt probably does this out of deference to Graebner, who at one time considered it as an original culture form. (i) Material culture. The shield first makes its appearance at this stage, showing the existence of human combat. (ii) Social culture. Two different types may be present: either there may be a disappearance of tribal organization and initiation for boys, and an appearance of individual totemism, with a celebration of puberty-initiation for girls alone; or there may be a development of tribal power, to the detriment of the family, with initiation rites for boys alone, in relation to lunar mythology, and including tooth filing. (iii) Religious culture. Here the Supreme Being tends to be confounded with an ancestor, the first man who, dying and then regaining life, is identified with the moon. This marks

¹ Schmidt, "The Position of Women with regard to Property in Primitive Society," *American Anthropologist*, n. s. XXXVII, 1935, p. 246.

the first appearance of material representations of the Supreme Being as an ancestor, and also of lunar mythology.

Second on the list of main stages comes the *Primary grade*, representing the late palaeolithic, coup de poing and bone civilization. From the primitive grade man develops, according to Schmidt, into various types of cultures separate in time and space, and largely determined by the economic life of the people. Primitive forms may develop into:

(a) *The large-family cattle-raising culture.* The rural Altaics, the Hamito-Semites, the Yakuts and others, represent the extended-family patriarchal culture-circle of nomadic cattle raisers, breeders of reindeer and horses. It is this type of culture which develops ruling races and aristocracies. In other words, from this culture we can note the rise of nobility, and of hierarchical organization, and eventually of absolute kingship, and slavery. From this culture, too, Schmidt notes "the fateful beginning of quite a new situation for property rights of woman, radically opposed to her former position."²) The property rights of all are curtailed, in favor of the patriarchal head of the family, but woman particularly suffers because her work is no longer of economic value to the family. She is no longer needed in the collection of vegetable foods, and animal breeding, which in this culture reaches its highest development in the raising of horses, is brought about exclusively by man. Woman's right to property ownership is, therefore, entirely abolished. She remains always a minor and under guardianship, she is not allowed to own anything, not even her clothes or the fruits of her own labor, and she can neither bequeath property, nor inherit it in any way. In this concentrated type of patriarchal family, the father or brother who is at the head, gives the woman in marriage to whomever is useful to the family as a whole. "The economic necessity of a highly centralized unity of this greater family is the idol to which the right of female ownership is sacrificed."³) Only if she is a widow can a woman administer property in any form, and then solely for the use of her children. This type of culture seems to Schmidt best to preserve the monotheism which he thinks was characteristic of primitive culture, although he says one would have thought it otherwise, and that the enormous size of their herds and the strong consciousness of their own capabilities might have led to an abandonment of religion. He notes, however, that mythology becomes more highly developed, and that people at this stage stress the connection between God and the sky.

(b) *The totemistic higher-hunters.* Found over a wide area, including Central Australia, New Guinea, Africa, North and South Ameri-

ca. Here an abundance of hunting food also focuses on male superiority. Boy consecrations reduce the power of the family over the young males, for age grades become more rigidly constituted, and the tribe has greater control.⁴) Patrilineal descent and exogamy characterize the family, with an increasing emphasis on the inferiority of women. Totemism, sun mythology, ghost worship, and particularly active magic make their appearance. These people are the forerunners of city dwellers and their descendants become interested in arts, crafts, and commerce.

(c) *Agrarian exogamous matrilineal groups.* This type is also found over a wide area: East and West Australia, Central Melanesia, parts of Indonesia, East and West Africa, North and South America. Here Schmidt shows that just as in the preceding primary cultures the natural equilibrium and harmony of the previous primitive culture was so disproportionately shifted to the masculine side as to deprive woman of all her property rights, so in this agricultural type of culture, the swing was to the feminine side, and woman even received individual proprietorship of the soil—an extremely important and hitherto unknown right. Schmidt admits that there is no direct evidence as to how this came into being, but he is firmly of the opinion that the indirect evidence of this origin of mother-right is such that no doubts on the subject can reasonably be entertained. In the previous period, tools had been the woman's personal property, and since in this type of culture woman is responsible for the invention of plant cultivation, so she became the "legitimate mistress of the soil and its product, and also the sole competent inheritor of land and consequently of the home erected upon it."⁵) Later in this culture-circle, Schmidt thinks that woman was responsible for two other important discoveries: weaving, and pottery making.⁶) The latter invention enabled food preparation to be much improved by the art of cooking. This womanly work gave women an added importance in social life, and the temporary huts of primitive times were replaced by the first fixed human habitations. The woman could no longer leave her home, because she was tied to it by her duties and by her landownership. The man remained with his own tribe or group and merely visited his wife at intervals. The children belonged exclusively to the wife. In time, man yielded to the economic superiority of the woman, and matri-local residence took place. Property was inherited strictly in the female line, and only daughters inherited. Ghost worship and passive magic developed considerably in this

⁴) Cf. Schmidt, *The Religion of Later Primitive Peoples*, p. 12.

⁵) Schmidt, "The Position of Women with regard to Property in Primitive Society," *loc. cit.*, p. 251.

⁶) Schmidt, *The Religion of Later Primitive Peoples*, p. 5.

²) *Ibid.*, p. 248.

³) *Ibid.*, p. 249.

culture. The economic superiority of the woman pervaded the whole life of the people, even in religion, where Mother-Goddesses, especially the Mother-earth, began to be worshiped, and moon-worship also becomes evident.

Schmidt holds that this type of culture leads to the foundation of village civilization, and marks the beginning of private property in land.

Just as Primary culture developed from the Primitive stage, so *Secondary culture* is the outcome of a fusion of Primary cultures with one another, or with those of the Primitive spheres. An infinite variety of blendings may take place, making culture very diverse. To understand these varieties, Schmidt thinks it essential that the underlying cultures should be distinguished. Where the patriarchal type of culture predominates, as in Polynesia, the Sudan, India, Western Asia, South Europe and elsewhere, Schmidt sees resemblances to the Upper Solutrean, Magdalenian and Azilian cultures. Where matriarchy predominates, as in South China, Indo-China, Melanesia, the north-east of South America and other places, he sees resemblances to the later Campignian culture. He distinguishes three main types:

(a) *Mixing of the matriarchal-agrarian with the patrilineal-totemistic cultures*, that of the early agriculturists with the higher hunters. Totem-clans become divided into an infinite variety of castes. An equilibrium between the man's position and the woman's takes place, slightly to the male advantage. The passive magic of the matriarchal culture is combined with the active of the patrilineal-totemistic side. There is a fusion of sun and moon mythology, in which the sun predominates. The Supreme Being of former times recedes almost completely into the background.

(b) *Mixing of the primitive with the matriarchal culture*: generally speaking this is the Boomerang culture previously referred to.

(c) *Mixing of the nomadic with the matriarchal culture*. Here matriarchal culture still predominates. The breeding of cows, yaks, buffaloes is the chief economic occupation, along with agriculture. The earth-mother of the matriarchal religion usually still survives. Schmidt notes, however, a gradual diminution of the matriarchal glory, leading eventually to a total extinction of woman's right to property. The brother living with his sister would begin to administer her property for her and, becoming her guardian and protector, would finally come to control all her wealth and also her children. Thus the avunculate would arise, and later complete male dominion. Schmidt notes too that for a time there might be a struggle as to marital residence, when, for example, the wife belonged to a matrilineal family, and the husband to a patrilineal group. Here he sees the situation leading first to the husband serving the bride's father for a period of years, and

later a remittance of the service by the bride-price.

Last in Schmidt's scheme comes the *Tertiary Grade*: (a) the *Tertiary totemistic culture*, represented by the early Egyptians, Libyans, Hamitic races: (b) the *Tertiary matriarchal culture*, including the Tibeto-Chinese, the Japhe-toids and others. To these he devotes but scant attention.

That Schmidt is artificially schematic, that he sometimes makes mistakes of opinion, and perhaps fails to recognize the possibility of degeneracy in some of the tribes which he calls "primitives," there is no doubt. Even a cursory knowledge, however, of his method and approach, and of the manifold material of the many tribes which he has studied, compels one to agree with Kluckhohn's appreciation: "The followers of the *Kulturkreislehre* have at least resolutely devoted themselves to the true task of scholars; they have endeavored to ferret out and establish unperceived relationships between facts, and we will be unwise to condemn them too austere if the relations they think to have discovered are not always approved in detail by their fellow scholars."⁷)

EVA J. ROSS, Ph.D.

WARDER'S REVIEW

"The Wise People are Silent"

WHETHER Poultney Bigelow deserves to be called a historian may perhaps be questioned. But his writings do accord him the right to be regarded a well known or even distinguished publicist. However, the Associated Press on January 4th reported opinions expressed by him on the eve of his sailing from New York for his annual visit with William II. at Doorn as those of a historian. Much of what he said would lead most people to label him "pro-Nazi." His remarks were certainly not complimentary to either our country or England. The last paragraph of the Associated Press' account of Mr. Bigelow's utterances deserves at least a passing notice:

"Commenting on the demonstrations here against the Nazi anti-Semitic policy, the historian said: 'The wise people are silent—they're the thinkers. It's the mob you hear clamoring.'"

This is undoubtedly true and those inciting the mob to clamor are actuated by the fear that anti-Semitism may be far more prevalent in our country than our daily press permits its readers to realize. As long as 8 or 10 years ago we learned that in certain Southern states Jews were being eliminated from the business life of the community by the concerted action of the leaders among the non-Jewish population. More recently, but prior to the German pogroms, a well known Rabbi of the Liberal type approached a Bishop of the Episcopal

⁷) Kluckhohn, *op. cit.*, p. 196.

church with the question whether he considered it possible the country might experience a wave of anti-Semitism. The Bishop assured him he thought not, but decided to make inquiries. Having done so, he, a few weeks later, informed the Rabbi he could no longer defend the opinion expressed by him on the former occasion.

This information came to us from one of the individuals, a non-Catholic, to whom the Episcopalian Bishop had applied for information on the subject. Men of this type are the ones referred to by Bigelow as the "wise people" who remain silent.

A Cruel Law

A HUNDRED years ago the man known to history as Lord Disraeli declared England's wealth to have been derived from two sources, the robbing of monasteries and the plundering of India. Speaking at Lucknow sometime in November, President Subhas Chandra Bose declared the people in India were crying for bread and that "after 200 years of British rule, poverty has increased. At one time, India was a land of milk and honey and foreignists came here in search of wealth. Today it is impoverished and the people are slaves."

But more significant still, we believe, were the remarks this Indian addressed to the Law Society in the city referred to, which he visited for the first time in ten years: "Were India free, she would build up her own legal system which would be cheaper and prompter." He accused the legal profession, as it exists today in India, of exploiting the poor and called it "a product of the British system." "I have grave doubts," President Chandra Bose continued, "that the crime committed by lawyers charging princely fees would be tolerated in Free India."

One is reminded by these utterances of the hate especially the German yeomen and peasants have felt for the Roman law. And this hate prevailed quite generally even throughout the 19th century in Germany and Austria, while there was virtually no opposition, except from Cobbett, in England. The present legal profession in India, to which the distinguished President of India's Congress referred as a "product of the British system," is in fact the product of the Roman law.

Let us add incidentally that the displacement of the Christian-Germanic laws of medieval times by the Roman law facilitated not alone the development of legalism but also the growth and success of capitalism. Moreover, rightly or wrongly, both artisans and peasants felt instinctively that the unmerciful Roman law favored money and its owners. Even the scurrilous and blasphemous Heinrich Heine, the famous German-Jewish poet—adored by Lib-

erals—whose works are being published in Russian at Moscow at the present time, detested the Roman *Corpus juris*, "the Bible of egoism" as he called it. In addition, he speaks of "that greatly lauded Roman law, the basis of all present legislation, yes of all public institutions, although it is so contradictory to religion, morality, human feeling and reason."¹) And to think that Heine was a doctor of law!

Yesterday's Insurance

AT some time in the future, historians writing on the present age will discuss in a critical manner the prevalent custom of paying insurance premiums for security against every possible kind of risk. They will point out undoubtedly that the rise of modern insurance—fire, life, health, accident, surety, etc.—coincides with the inauguration, growth and the decline of modern Capitalism. The influence exercised by the philosophy, which gave rise to the capitalistic spirit, on the inauguration and development of insurance will not escape their attention.

At present no one seems to consider the cost of insurance exorbitant and a tremendously heavy load imposed upon producers and consumers. Nor do people inquire how it was possible to meet the consequences of conflagrations, storms, death and defalcations in former times, ere the introduction of the insurance system. Does the reader know the meaning of the word *Brandbrief*? It is used in German today to describe a letter containing demands of a pressing nature. Originally it designated a document, issued by public officials vouchsafing the bearer of a communication to have lost his property by fire and worthy of receiving alms for the purpose of rehabilitation. Not merely individuals, but municipalities even contributed from public funds toward relief of this nature.

This simple method would not, of course, prove adaptable to the conditions created by modern fire risks. Mutual fire insurance is undoubtedly practicable and quite in keeping with the custom described by Ann Hark in her book, "Hex Marks the Spot in the Pennsylvania Dutch Country," recently published. Speaking of the Amish, the author refers to the following custom of which she was told by a well informed individual who said that these people, while they rejected both life and fire insurance, observed the following tradition:

"It seems when a man's barn or house burns down everyone in the neighborhood comes together and helps him build a new one. He said he had an uncle who lost his barn by fire, and two hundred of his friends erected it again within two days."

"And did they supply the lumber?" I asked practically.

"No, he bought that himself," my chauffeur informed me. "But," he added defensively, "when a man can't

1) In "Memoirs, A Fragment," written 1854-56.

afford the necessary materials, they take up a collection and buy them for him. Which," he concluded with an air of Jovian approval, "constitutes a pretty good insurance of itself. Don't you think so?"¹⁾

After all, we pay tremendously high insurance premiums today, and in not a few cases to secure against risks which formerly did not exist because houses were better constructed and their indwellers more conscientiously careful, men more honest and charity more helpful. Insurance, while a necessity today, is to a degree wasteful, one of the costs imposed on men and society by capitalism.

"Old Fashioned," but Fundamental

OVER and over the Pentateuch enjoins man to observe the divine injunction: "Six days shalt thou labor and shalt thou do all thy work." The command is expressed in Exodus, XX, 9; XXIII, 12; XXXI, 15; XXXIV, 21; Leviticus, XXIII, 3, and Deuteronomy, V, 13.

Once superficial or self-seeking men had spread the wicked economic superstition we were suffering from over-production of goods, labor declared for a reduction of the number of working days in a week to five. The elimination of the sixth day was intended to create more jobs, while misdirected production, maldistribution of consumable goods, lack of purchasing power on the part of millions of people at home and abroad more than indicated the evil of unemployment arises not from another symptom of capitalistic production, chronically misdirected, but from the very spirit which permeates modern Capitalism.

It is this spirit must be driven out of the economic house occupied by the terrible incubus for over a hundred years. The task is a difficult one; the Bolsheviks have succeeded in destroying private property in Russia, but Capitalism has remained. Unfortunately, the workers crying out against "the greedy rich" do not base their claims to justice on anything better than expediency. The very idea that organized labor should rest its demands on the veto opposed by revelation to the spirit and the policies of Capitalism in the Ninth and Tenth Commandments would cause derision. The influence of laicistic ideals results in an inhibition from which even Catholics suffer.

The observance of the Tenth Commandment would prove an antidote against capitalistic practices. It enjoins the abuse of wealth and influence, the exploitation of labor and the expropriation of financially weaker competitors. The Commandment prohibits the unscrupulous use of the advantages capital and power endue men with to enrich themselves, although they may not be transgressing the positive law. Our anti-trust laws are merely attempts on the part

of the State to catch up with the prohibition contained in the Tenth Commandment and our monopoly inquiry can do no more than establish the fact that financiers and enterprisers, working hand in glove, have held this particular divine injunction in contempt.

It is indeed true, as has been said, "that religion is good for all things." But it must be something more than the mere "Sunday-go-to-meeting" kind.

CONTEMPORARY OPINION

Every communicant an apostle to his little world, would turn our fruitless talk about Catholic Action into Catholic Action talk. Our objective must not be limited to defense and objection. It must be a positive affirmation of Catholic doctrines and the Catholic system. It must be designed to bring more non-Catholics within the Church, or within the sphere of Catholic interpretation of current events. How many of our 21,451,460 Catholics in the United States are articulate? How many are militant? How many are compromisers? How many soft-pedalers? How many think as Catholics? How few talk Catholicism!

*America*¹⁾

They are simple-minded people who think that because there are present in our society most of the raw materials for unlimited plenty and for a good social order, we need nothing more than laws or revolutions to create that order. . . . To arouse a high pitch of ecstasy by promising universal plenty through some sudden change of social and political organization is a waste of resources, because the capacity for giving time and effort to solid development is destroyed by surges of emotion. When the appetite for Utopia is greatly developed, reality fails to satisfy. As one promise fades people rush to another. . . .

Social reform is vital to good society, and often must be fought for at great risk, sometimes in dramatic contests. Yet except as we realize that civilization is primarily a matter of the quality of spirit, of temper, of discipline, and of understanding, we may be pursuing the forms while we ignore or even betray the substance.

ARTHUR E. MORGAN

Antioch Notes

How far the widespread hatred of war has about it a moral quality is certainly arguable. Its strongest support comes from the most primitive of instincts—that of self-preservation. To say this is not to condemn it; men must live, and few of them can 'see no neces-

¹⁾ Phila. and N. Y., 1938. Loc. cit., p. 301.

¹⁾ Loc. cit. Editorial, Vol. LX, No. 11, p. 253.

sity' for the application of this truism to their own case. A further support comes from the revolt against the irrationality of the monstrous thing that war has come to be. Men might argue about the validity of an urge to combat and struggle, but clearly this urge has very little to do with mechanized slaughter at the discretion of foreign offices and financiers. Modern war *is* madness, and 'reasonable people' have every right to say so; what, unhappily, they generally fail to see is that it is precisely in being so that it is congruous with many of the dominating assumptions and practices of the everyday life which are the foundation of the 'peace' to which they cling. For war is not some strange evil which involves our civilization from outside like an incalculable disease; it is a process which the operations of that civilization prepare as a means of ridding it of intolerable tensions.

*Christendom*¹⁾

Recently Arnold Lunn has traced the history of what he calls bellicose pacifism, which he defines the exploitation of pacifism as an instrument of civil and international war. He finds that already in the 12th century the "Confrerie de la Paix" was founded with the double object of abolishing private property and war.

"The peace-loving founders of this league lost no time in organizing an armed attack on monasteries and chateaux, whereupon the wicked Fascists treacherously conspired to save their lives and their property and thereby brought to an end this experiment in Communism and peace."

This was a local insurrection. But bellicose pacifism scored a much greater success during the French Revolution. On May 22, 1790, Robespierre, amidst tumultuous applause declared peace to the world. But already within three weeks of renouncing all wars of conquest, the policy of annexation was begun, that is a policy of "incorporating" territories by an appeal to "ideological" unity in Europe, which only ended twenty-five years later after Waterloo.

Bellicose pacifism appeared once again on the scene in the Revolution of 1848, when the revolutionaries who demanded the abolition of all wars, and of all oppressions wanted France to declare war on the whole world to usher in the reign of peace.

But all these past exhibitions of bellicose pacifism are overshadowed by the manifestations of this spirit within the last few years.

P. A. P.²⁾
in *Social Justice*
(Ceylon)

¹⁾ A Journal of Christian Sociology. Oxford, Dec. 1938, p. 244.

²⁾ Loc. cit., Bambalapitiya, Colombo, November, 1938, p. 9.

In decrying the materialism of the West it used to be the fashion to exaggerate the spirituality of the East. In inveighing against the evils of capitalism and excessive industrialization it is the fashion to belittle the advantages that have accrued to society from the invention of the machine. In a recent lecture on "The Revolt Against the Machine" the Rev. Jerome D'Souza, S.J., Principal of St. Joseph's College, Trichinopoly, pointed out that the invention of the machine and the utilization of the forces of nature for man's use was not in itself an evil. No doubt the machine played an important rôle in the capitalistic system. But capitalism has failed chiefly because of the narrow spirit of nationalism among the nations and ruinous competition. Yet it must be admitted that the invention of the machine and the use of its possibilities have been responsible for the confusion of values in the ethical field. A country whose commerce is prosperous, whose balance of trade is favorable, whose territory is liberally netted with railroads, etc., such a country is supposed to be the more advanced and the more civilized. Now, the Wardha scheme of education illustrates that Mr. Gandhi's opposition to the machine is based chiefly on artistic, spiritual and moral grounds. As such the spirit of the scheme (whatever be the views one may hold on its practical realization) will have a healthy effect on the character of the people; it will tend to destroy the superior attitude of some people towards the lower classes; it will enhance the dignity of labor.

The Examiner
Bombay

The great blot on our civilization—in British civilization and North American civilization: and we Irish are overpowered by this civilization—the great blot on this civilization is that money is almost the only criterion of all values—spiritual, moral, artistic and commercial.

Yet we know that this is a false criterion. The yeoman who tills the soil is a more fundamental and necessary element to the economy of a nation than the financier who operates on the stock exchange or the metal or wheat markets.

And money is but a poor criterion of artistic merit. Milton got \$25 for *Paradise Lost*. Goldsmith paid a few months of his landlady's rent by *The Vicar of Wakefield*. Wordsworth, Shelley, Keats, Francis Thompson did not make as much by all their work as Edgar Wallace by one thriller.

An American jazz writer has made more by one song than Mozart, Schubert, Hayden and Beethoven, all together, earned. Such is the age we live in.

JAMES DEVANE
in *Irish Rosary*

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

The Leeds (England) Curia of the Legion of Mary have now taken up a very practical form of Catholic Action.

With the help of the various Praesidiums in the city, a stall has been opened in the Leeds Central Market for the sale of Catholic newspapers and periodicals and Catholic Truth Society pamphlets.

The sixth All-India Congress has been held in Mangalore on December 30th and 31st and January first, in continuation of the Diocesan Eucharistic Congress that preceded it.

It was conducted under the auspices of the All-India Catholic League to discuss such matters as come within the scope of Catholic Action. After the inauguration of the League at Goa in December, 1931, there have been held five such Congresses: Bangalore (1932); Madras (1933); Poona (1934); Nagpur (1935); and Trichur (1936). In 1937 the Congress was omitted, because of the National Eucharistic Congress held at Madras.

Various phases of industrial and labor conditions were discussed during the regional meeting of the Catholic Conference on Industrial Problems, held at Detroit Jan. 16-17 under the sponsorship of Most Rev. Edward Mooney, Archbishop of that See. Members of the clergy, lay authorities on industrial relations and university professors participated in the discussions. A total of 16 addresses were delivered at the six sessions of the conference.

Special emphasis was placed on labor legislation, the value of the Encyclicals as regards industry and labor, and youth in industry by the various speakers. Other subjects included on the program were present economic conditions, industry's plan for the future, labor-employer co-operation, social security, the new social order, and attitudes towards Communism.

RACIALISM

The question of Negroes serving on Texas juries was given a test at Dallas in the 101st District Court of Judge Claud McCallum and after a heated controversy five Texas Rangers were called to guard against possible violence. Before the guard had been stationed, three colored veniremen presented themselves for service. At the close of preliminary examination of white veniremen by an attorney, Judge McCallum left the bench and ordered the Negroes to leave the courtroom, declaring: "We don't need you on the jury, that's all there is to it."

One venireman, having twice refused to be excused in one day, returned the next day for service, being assigned to another court. After examination of other veniremen, the colored man and five whites were ordered to return to the central jury room where they were diplomatically excused from service. Because of the protection afforded by the Rangers it is expected that other colored veniremen, scheduled to be called in future, will report for service.

The attorneys, acting for three Negro youths, in a case that has been before the Supreme Court of Arkansas twice and twice before the United States District Court and is now before the Court of Appeals, claim that the trial was dominated by the mob spirit

and that Negroes were excluded from the jury. The record shows that in an Arkansas county where one-third of the population is composed of the Negro race and where there are many Negroes owning large tracts of land, many of them graduates of colleges and high schools, no Negro had been called for jury service in forty years.

RITUALISM IN THE GRANGE

A large portion of the membership in the National Grange, association of farm organizations, advances to the highest level in the ritualism of the society. According to carefully designed regulations, the local or subordinate Grange unit confers the first four degrees; the Pomona, or district Grange, the fifth degree; the State Grange the sixth, while the seventh is given only during the annual session of the National Grange.

Of a present membership of approximately 800,000, 265,000 members have advanced through the sixth degree, while 105,500 patrons altogether have received the honor of the seventh degree. The fact that the National Grange's annual sessions are held in various parts of the country, with consequently a long trip involved for the majority of members each year, and also that State Granges meet only once a year as well, indicate, the organization's *Clip Sheet* declares, the number of patrons receiving the highest honor is all the more significant. The original ritual was patterned by Masons.

LYNCHING

According to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were six persons lynched in the United States in 1938. This is two less than the number for each of the years 1937 and 1936; and 14 less than for 1935. No one of the persons lynched was in the hands of the law; the bodies of two of the victims were burned.

There were 42 instances in which officers of the law prevented lynchings. Three of these were in Northern states and 39 in Southern states. In 41 of the instances, the prisoners were removed or the guards augmented or other precautions taken. In the other instance, armed force was used to repel the would-be lynchers. A total of 53 persons, three white men, 49 Negro men and one Negro woman, were thus saved from death at the hands of mobs.

Of the six persons lynched, all were Negroes. The offenses charged were: rape, one; murder, three; failure to complete payment on funeral bill, one; insulting remarks to woman, one. The states in which lynchings occurred and the number in each state are as follows: Florida, one; Georgia, one; Louisiana, one; and Mississippi, three.

UNEMPLOYMENT

As in our country, unemployment persists also in Great Britain despite every effort of the political tinkers with economic affairs. There were 1,828,103 people unemployed in November. That is an increase of 46,876 on the October figures, and of 328,900 on the figures for November, 1937. Employment decreased in building, public works contracting, agriculture, coal mining, iron and steel manufacture, transport, hotel and boarding house

services, distributive trades, entertainment and sport. There were increases in cotton, woolen and textile finishing trades, in motor vehicle and aircraft industries, and in metal goods manufacture.

The press of the country offers no comfort and, in fact, little helpful advice. The *Daily Telegraph* disposes of unpleasantness by attributing the drop in employment to "post-crisis repercussions and the international situation generally." The *Daily Herald*, leftist labor organ, also blames the international crisis, not for causing the increased unemployment, but for obscuring their plight, while the old and staid *Times* can find no comfort at all in the unemployment figures. Even though the number employed in cotton increased slightly in November that number is still 88,000 less than the number in November, 1932, the year of slump. In cotton, coal mining, building, and the iron and steel industries "the trade pendulum is swinging downwards."

PEDDLING

Between 400 and 500 cities of our country during the past four years have adopted ordinances prohibiting door-to-door selling or soliciting unless the householder has invited it, the American Municipal Association reports. The ordinances, modeled after a regulation originated by Green River, Wyo., are more stringent than most ordinances controlling the transient vendor. Usually these merely impose a license and certain other rules, the Association points out.

Courts deciding suits that have resulted from enforcement of the ordinances do not agree on their validity. Federal Circuit and State Court decisions in Wyoming upheld the Green River ordinance. Two State Supreme Courts—Florida and South Carolina—declared similar ordinances in their States void. The United States Supreme Court, faced with an appeal on the Green River case from the State Court decision, declined to review it because no federal question was involved.

MARKETING POOLS

The form of co-operation known as a pool deserves a greater degree of attention on the part of the farmers than that accorded efforts of this kind thus far. Co-operative pool marketing of turkey in Nova Scotia was organized at Antigonish in 1933 when a small lot was handled following the first live turkey show held in that district. In 1934, three poultry pools were held and about 9,000 lbs. of both turkey and chicken handled. In 1937 the total of poultry co-operatively handled, including a considerable amount of dressed chicken handled during the season at the co-operative store at Antigonish, totalled 170,000 lbs.

Covering a period of three days, the largest co-operative turkey marketing pool held in Eastern Canada was concluded before the recent Christmas at Antigonish, with a total of 21 tons of turkey, and a quantity of chicken and other poultry handled. This is stated to be the largest co-operative poultry pool ever handled in eastern Canada. The previous week, a turkey pool at Baddeck handled close to 5,000 lbs. of turkey, and a pool at Mabou, following that at Antigonish and occupying two days, handled approximately 20,000 lbs.

The pools were well organized and the details

handled without a hitch. The poultry was all graded by graders from the Dominion poultry services, the work being done according to the new grades and labelled with Nova Scotia grade labels in all but the bottom grade. At Antigonish, of 42,475 lbs. of turkey handled, 5.2 per cent was graded into the new "Grade special" class, while 49 per cent was in Grade A and 35 per cent in Grade B. The percentage of Grade C turkey was much smaller last year than in 1937. This speaks well for the utility of grading.

CO-OPERATION

The only Grange in Alaska, Northland Pioneer, No. 1, is making a decided success of its co-operative "trading post," where large quantities of meats, hardware, food stuffs and clothing are sold and where butter and poultry products of the Matanuska Valley are assembled for shipment.

The co-operative is directed by a board of seven members, five of whom represent the Grange. It also operates a complete cannery, as well as the town's only garage and filling station and a co-operative slaughter house.

A plant for dressing, packing, and cooling turkeys has been erected at Henry, Nebr., by the North Platte Valley Turkey Marketing Association, and is in use for the packing of the season's turkey crop. The plant cost approximately \$10,000.

This plant will serve Nebraska turkey growers in the North Platte Valley and southward to Kimball and Sidney, besides growers in adjacent territory in Wyoming. It is expected that the plant will dress and ship about 25 carloads of turkeys in the rush season. Each carload contains about 1,500 turkeys.

The North Platte Valley association is part of a co-operative selling organization with which the Farmers Union turkey growers of North Dakota are affiliated.

FARMERS' CO-OPERATIVES

Seventy per cent of the farmers' co-operatives in the United States are conducting their business with the same degree of success as ordinary business enterprises, and 15 per cent have attained particularly good records, Dr. E. A. Stokdyk, deputy governor of the Farm Credit Administration, observed at a recent session of the Virginia Co-operative School.

Only about 15 per cent of farmers' co-operatives may be classed as "weak and struggling," the speaker declared. "The percentages," he added, "compare very favorably with those of other business—private and corporate—with which the co-operatives compete. This is particularly true when we recall that there are nearly 110,000 co-ops in the United States and their annual business is well in excess of two billion dollars."

CO-OPERATIVE BANKS

Some 71 farmers' co-operatives in the State of Ohio five years ago established the Louisville Bank for Co-operatives at Columbus. This institution, in which the member organizations hold stock, grants loans primarily to participating units.

At the recent annual meeting it was announced the bank has paid in capital of \$8,000,000; earned surplus and undivided profits exceeding \$400,000. Since it was

founded, the bank has received applications for loans aggregating more than \$25,000,000 and has advanced more than \$22,000,000. Ohio farmers' co-operatives have received 185 loans totaling nearly five and a quarter million dollars. Many loans are granted for financing farm supply co-operatives and for operating business services. Loans are also made to organizations marketing grain, wool, dairy products, tobacco, livestock and other farm products.

Before granting a loan the bank first assures itself that the applicant is eligible as a borrower, actually a farmers' co-operative.

The officers of the bank seek to discover whether the volume of business permits efficient operation, and whether affairs are conducted by honest, capable directors, pursuing a sound financial policy.

YOUTH MOVEMENT

The General Headquarters of the Catholic Youth International Movement has issued the program of the Congress to be held in Rome from April 11 to 14, scheduled to be terminated by an audience with the Holy Father. The three days of the meeting will be devoted to a discussion of two principal subjects: "Training for the Apostolate," and "Fields of Apostleship."

Representatives of the various countries participating in the event will submit a brief glimpse of their leagues' activities, while the president of the organization is to speak on "The World-Wide Action of the International Youth Movement." His Eminence, Cardinal Pizzardo, will close the study meetings by a lecture on "The Apostleship of Charity."

GROUP MEDICINE

While in many parts of the country people continue to do battle with medical societies for the right to budget their health protection by the establishment of some form of group medicine, in other sections the problem has been amicably settled.

The Wisconsin State Medical Society has endorsed the Co-operative Health Association of Superior as "one of three experiments in the provision of medical care on a prepayment and voluntary basis." Any member of the State Medical Society in good standing may now join the panel from which the health association subscribers choose their own physicians.

An agreement between the State society and the co-operative provides that 80% of the fees paid by subscriber-members shall be used to pay physicians and 20% will be reserved by the co-operative for administrative expense. Monthly fees, tentatively fixed at \$3 per family, are expected to take care of all ordinary medical and surgical care, but not hospital charges.

A "FREE" PRESS

In a postscript, written in mid-October, to his little book, "The Press," published in the Penguin Series, Henry Wickham Steed alleges that hardly a hint was given in leading British newspapers of the wrath of the British public arising from Hitler's speech of October 9 in which the Fuehrer placed his veto upon the return to office of three prominent British public men.

Mr. Steed alleges that on this occasion "certain large advertising agents" warned journals for which they provided large revenue that advertisements would be withheld from them should they "play up" the international crisis and cause an alarm which was "bad for trade." Mr. Steed gives no specific instances, but adds that none of the newspapers thus warned "dared to publish the names of these advertising agents or to hold them up to public contempt."

"Who will say now that money cannot talk in the 'respectable' Press," the editor of the *Southern Cross* (Cape Town) comments, "or that the muzzling of the Press means the destruction of our hard-won liberty, seeing that the Press is already to a large extent already muzzled by the lords of finance?"

PUBLIC RELIEF

According to information supplied to newspapers by a member of an old and reputable firm at St. Louis dealing in second-hand clothing, a number of relief clients attempted to pawn or sell new garments of good quality distributed among people on public relief. All clothing bore a large yellow number in the lining, signifying it had been presented to relief clients. In Illinois, it is said, a relief administrator rejected an allocation of men's and boys' clothing on the grounds quality was unnecessarily good and the allotment insufficient.

"Since the first of the week we have been rejecting an average of 10 persons daily who wanted to pawn or sell new high quality men's overcoats, topcoats and suits," the dealer stated. Adding: "There is a penalty for pawnbrokers accepting such goods and we want no part of it." He also claimed the quality was not justifiable. "All wool suits, ordinarily retailing around \$17.50, were presented, with overcoats valued at \$15 to \$18," Dunn remarked. "Serviceable all wool suits, retailing at a much lower figure are available, while overcoats of 80 per cent wool and 20 per cent cotton can be purchased retail around \$10."

ELECTRIC POWER FOR DOMESTIC PURPOSES

The domestic service consumption or the electricity used in residences in Canada has increased steadily, even during the worst years of the depression. In 1937 it amounted to 1,887,116,000 kilowatt hours, an increase of 27 per cent over the 1930 consumption and 7 per cent over the 1936 consumption. Electric power is cheaper in some parts of Canada than elsewhere in North America, as the Dominion is richly endowed with water-power resources which supply about 98 per cent of the electrical energy produced.

More than sixty per cent of the population of Canada enjoy the boon of electrical power for light and labor-saving devices. This lavish consumption of electricity in the homes of Canadian towns and cities is most conspicuous. Every room has abundant light and numerous outlets for the attachment of lamps, heaters, vacuum cleaners, radios, and other appliances, while in the kitchen are to be found refrigerators, toasters, iron, and cooking ranges, all operated by electricity. The basement adds its quota with automatic furnace attachments, hot water tank, and washing machine. This general use of electricity is not confined to urban areas, as electric transmission lines now range far and wide bringing current to the farms of rural districts where water pumps, feed choppers, cream separators, and other such machinery are electrically operated.

HISTORICAL STUDIES AND NOTES

A Forgotten Benefactor of the Church in the U. S.

(Concluded)

A MOST splendid project made possible primarily by the German Catholics in America, in which they outdo Europe, is the establishment of the Catholic Institute in Cincinnati, the Rome of America. [This item, number 15 of Fr. Müller's report to King Ludwig I, is referred to as No. 3714.] This city has 13 churches for German Catholics, besides those for the English speaking people. But materialism boldly raised its head among this population, and in order to protect themselves the German Catholics courageously undertook to establish an Academy consisting of the following departments: 1. a music section; 2. a literary section; 3. a historical section; and 4. a debating club.

It is intended to grant young men instruction and the older men recreation and knowledge, in order that the Institute may be a social center for all Catholics.

In 1859 it was decided to erect a building at a cost of \$150,000, or 375,000 fl. This building was completed in 1861, and was dedicated with appropriate ceremony. It now constitutes the most brilliant achievement of the German Catholics in America.

Your Majesty King Ludwig I, known throughout the world as a patron of art and science, would greatly encourage these German Catholics were you to present some gifts to this Institute. I should like to recommend the following in this regard:

a. The stained glass windows in the Church at Au;¹⁾ b. the *Cantica sacra divina* by Proske; c. the Synchronistic History of the Middle Ages, by P. Damberger, in 16 volumes; d. the Life of Christ, by Dr. Sepp, in six volumes; e. the works of Görres; f. the works of Brentano, in seven volumes. All of these I can provide for a total outlay of about 300 fl.

Should Your Majesty wish to erect a monument to yourself in the hearts of the German Catholics in America, this would seem the proper place to do so.

Ad Nr. 3192, 1860. Referring to Canton, in the State of Ohio:

16. Math. Buckel, of Simbach, Landgericht Feuchtwangen, a former Cuirassier [a cavalryman], emigrated to America and settled in Canton. His congregation, composed chiefly of Bavarians, erected a church as the most necessary undertaking. Although they are well intended and the church completed, there is a need for interior furnishings, and therefore Buckel turns to Your Majesty for a contribution. However, the same conditions pertaining to some of the other German parishes previ-

ously referred to obtain in this instance also: lacking exact information, no aid should be granted.

Ad Nr. 5819, 1860, Boston. P. Ernst Reiter, S.J., Pastor. (Gift of from one to two thousand fl. recommended):

17. In Boston, one of the most important cities in America, puritan fanaticism is exceptionally strong. It required the greatest effort and rare perseverance to bring Catholics to that city, so deep seated was the hatred the people of Boston had for them. No longer than 20 years ago the Jesuits were able to gain a foothold there and to demonstrate that the Catholics are also human beings and not monsters. The mild-mannered and noble Fr. Eck soon won many hearts and was able at least to attempt the building of a church. Because too imposing a structure was planned, however, building activities had to be suspended. Worrying about this, Fr. Eck was stricken with apoplexy.

The Mission Society has contributed toward the cancellation of the debts all these years, but Fr. Reiter, that far-seeing missionary, could not master them. A contribution of from one to two thousand fl. would be a great help, and in this State also the name of Your Majesty would be blessed.

Ad Nr. 2114, 1860. The Ursulines in Alton, Illinois. (One to two thousand fl. recommended):

18. The new convent building of the Ursulines in Alton placed these poor souls so deeply in debt they can scarcely save themselves. Therefore, Venerable Mother Brinding (?) made a trip to Europe to solicit alms. She collected nearly 4000 fl., but what is this when compared with a debt of 40,000 fl.? It would therefore be a great blessing were Your Majesty to contribute from one to two thousand fl. The Ursulines are from Landshut, and in order to advance their work, last July they took an additional six nuns with them. The Mission Society has granted them 2000 fl.

Ad Nr. 3222, 1860. Referring to Bishop Junker of Alton, in the State of Illinois. (One to two thousand fl. recommended):

19. The excellent German Bishop, Henry Damian Junker, in Alton, Illinois, has accepted this newly established diocese, poor and entirely forsaken. But the German does not despair in the face of such obstacles, and Bishop Junker is no exception. Before all, he called German priests to his diocese; he himself went to Europe and recruited such, bringing 12 from Westphalia with him to Alton. Moreover, he called the German Ursulines from St. Louis to inculcate in the German girls sound morals, good deportment and true piety. In short, the Bishop has been untiring in his efforts to advance his diocese. But the needs are constantly increasing, for immigrants go wherever they find priests and churches, and hence many of these immigrants have gone to the Alton diocese.

Your Majesty invited Bishop Junker to dine with you when he was visiting here. At that

¹⁾ This refers to the art glass windows in the Mary Help of Christians Church, erected by Ludwig I, in Au, a suburb of Munich.

time you promised him a contribution, and since the Bishop now asks you for it, Your Majesty will surely not permit the request to remain unheard and will at least graciously allot 2000 fl.

Ad Nr. 1512, 1860. Referring to Birmingham, Diocese of Pittsburgh, in Pennsylvania:

20. Inasmuch as all contributions granted by Your Majesty are published in the newspapers, German congregations and missions are thereby always encouraged to address petitions to Your Majesty. There is no doubt that many deserve aid and are in need of assistance, but there is a difference between a rich and a poor congregation. Birmingham is a well-to-do congregation and therefore is able to complete the church. Hence, no consideration should be given to this plea.

Ad Nr. 7311, 1861:

21. Bishop Timon of Buffalo, the most pious and highly revered Bishop of the Union, has at great cost erected a cathedral. He requests Your Majesty for a remembrance for this church, in order that your name may be held in blessed memory here.

The cathedral was recently consecrated, and Buffalo is a rich city, able to accomplish something. The western Bishops are in need of more assistance.

Ad Nr. 6791, P. Emanuel Hartig, O.S.B., in Nebraska City:

22. P. Emanuel Hartig, of the Benedictine Monastery of Atchison, in Kansas, was sent by P. Prior Augustin Wirth to Nebraska, north-westward of Kansas, to care for the Catholics settled there. He now desires to build a college in that area, similar to that of Fr. Augustin in Atchison. But however fine his plans or great the usefulness of the project might be, he is still dependent on Atchison. Since Fr. Augustin has not as yet written concerning this endeavor, and since the war is raging, it would be best to defer this petition for the time being, until more detailed reports have been received.

Ad Nr. 5171, 1861. P. Damian Hennewig, O.S.F., in Teutopolis, Diocese of Alton:

23. Since recommendations have already been made on behalf of Bishop Junker in Alton, and also assistance asked for the Ursulines residing there, the request might be made to the Bishop that the Franciscans at Teutopolis, who are indeed quite excellent, receive a part of the contribution.

Ad Nr. 4665, 1862. Referring to Most Rev. Goesbriand, Bishop of Burlington, in the State of Vermont:

24. The State of Vermont lies north of New York and belongs to New England. Burlington was created a bishopric in 1857 and its first Bishop, Louis de Goesbriand, a Frenchman, received aid from the Ludwig Mission Society and a contribution of 12,000 francs from Lyons in 1862. The French do not leave their own without help.

Ad Nr. 1971, 1862. Magdalene Stehlen, Superior of the Ursulines in East Morisana, near New York:

25. Ven. Mother Superior Stehlin since this time has gone to the upper Lake Michigan, in the diocese of Sault Ste. Marie, there to found a convent. Hence this petition may be laid aside without further consideration.

Ad Nr. 3040, 1863. Referring to the Prioress Alexia Lechner. (Two thousand fl. recommended):

25. I refer to my opinion of Aug. 10th of last year, and now add merely that these Benedictines did not receive anything from Your Majesty, although those in Marienstadt, Newark and Erie were remembered.

A contribution to 2000 fl. to so important an institution would cheer these most zealous and helpful women in their extremely difficult position, especially since Covington is a new establishment, and these nuns have thus far received nothing.

Ad Nr. 2092, 1863. Congregation of Lebanon, Illinois:

26. You Majesty has already decided negatively concerning this petition. See note.

Ad Nr. 11, 1863. Benedicta Bauer, Mother Superior in Racine, Diocese of Milwaukee:

27. Despite the fact that your Majesty has already (in February) graciously granted Mother Superior 1000 fl., I refer to my previous opinion, and would recommend another 1000 fl., since this case urgently requires assistance.

Ad Nr. 1847, 1863. Rev. H. Dolwek, Pastor in Cleveland:

28. There is no church in America without any debt. Cleveland is a wealthy city, situated on a lake, and can pay the debt in time.

* * *

The above 28 memoranda were addressed to King Ludwig I, and were signed by Fr. Müller; King Ludwig received this report on October 25th, 1863. Frequently in the past Fr. Müller had seen his verbal or written petitions addressed to the King realized. But this time the King surprised him by sending as his answer to the lengthy notes an endowment. He gave the Ludwig Mission Society 100,000 fl. in one sum as a foundation. Moreover, in succeeding years he assisted, besides other missionaries recommended by Müller, the Catholic Institute in Cincinnati with 300 fl. and Fr. Augustine Wirth of Atchison and Fr. Weninger with 1000 fl. each. [The munificence of Ludwig I is all the more astounding in view of the fact that it was continued after he had abdicated his throne in 1848.—Ed note.]

As soon as Court Chaplain Müller had learned of this foundation fund established by the King, he immediately wrote to him:

"If there are events in human life which make men tremble with joy and prompt their tears, then the beneficence of Your Majesty on behalf of the Mission Society which bears your name was just such an event. So much so

that I trembled and wept for joy when the Archbishop showed me the letter announcing the endowment. On my knees I thank Your Majesty in the name of all the German missions. Now they will not miss their greatest benefactor, and they will bless him even when he is no longer alive and is unable to bestow gifts with his own hands. The illustrious name of Ludwig I will now be held in blessed memory wherever German missionaries preach the gospel, and disseminate German manners and German righteousness. God the All-bountiful will in return bestow on you the crown of eternal life."2)

Accompanying this letter was a short memorandum, as follows:

"The Ludwig Mission Society has, in its 25 years of existence, from 1838 to 1863, received and distributed 2,383,356 fl. and 43 kreuzer. (Signed) Müller, Court Chaplain." The greater part of this sum was sent to the Germans in North America.

It is not correct to assume that Müller, in his solicitude for the German colonists in North America, entirely disregarded the missions among the pagans. This is proven by the fact referred to, that at his suggestion, young Negro girls were trained and educated in Bavarian convents. These children gave him great joy during the last years of his life. The *Munich Annals for the Propagation of the Faith*, edited by him, reveal his understanding of the needs of the missions in other countries. That he should have repeatedly exerted himself in a special manner for the Germans in North America, and again and again assisted their priests and schools, was correct not only when judged from a national German standpoint, but also—and in this regard history bears out the Court Chaplain, his King, and all ecclesiastical "super-Germans" of that time—from the standpoint of the entire Church, for which it proved of eminent importance and the greatest benefit.

P. WILLIBALD MATHÄSER, O.S.B.
Munich

COLLECTANEA

SOME years ago we published in these columns the letters addressed to the *Wahrheitsfreund* in the early years of the Civil War by a Father Miethinger, while Chaplain of a New York regiment. According to the "Historical Sketch of St. Lawrence's Church at Troy, New York," contained in the program of last year's convention of the C. V. of N. Y., Father Miethinger, it seems, founded the parish referred to. The account states:

"In 1859 the Germans of Troy were gathered together for Mass by a German priest, Father Miethinger. There was no church and Mass was said in

Temperance Hall on Havermans Avenue. Father Miethinger became an Army Chaplain at the beginning of the Civil War."

He is probably identical with the Fr. G. Miettinger mentioned in Reiter's directory of the German priests in our country published in 1869 and listed as Pastor of St. Ann's at Holstein, Calumet Co., Wisconsin. But it seems he died ere the book had come from the press, because the editor placed a cross in front of the name, Miettinger, G., in the index. References to the land and date of his birth, ordination, arrival in the United States, are lacking.

The State Branches of the C. V. were organized largely in accordance with a Resolution adopted by the thirty-third annual convention of our organization, conducted at Cincinnati early in September, 1888. This holds true, for instance, of the C. V. of Wisconsin, which organization held its first convention at Milwaukee in May, 1890. During that very same year its officers and members were called upon to do yeoman's service in the cause of parochial schools. To this fact Archbishop F. X. Katzer, Milwaukee, testified at the second annual meeting of the Branch, conducted at La Crosse in 1891. He said:

"In the name of Catholicism I thank you for your manly and courageous attitude last year. Let me, at the same time, express the hope that we may be spared such disagreements and conflicts in the future. But, should they arrive again, I am convinced that every new occasion will find you just as united and ready to do battle for the protection of home and hearth as you were in the past year."

Great praise, indeed, it would seem to us, worthy to be incorporated in a statement intended to reply to the unjust query: "What has the Central Verein done?" It is further worthy of note that on the same occasion the late Bishop Schwebach, at the time Vicar-General of La Crosse, emphasized the need of doing more than customary for youth after they had left school, and particularly for young men. Bishop Schwebach pleaded for the organization of young men's societies, wherever such did not exist, and, this is particularly worthy of note, their incorporation in the Central Verein.

One of the addresses at the civic meeting, conducted in the Opera House at La Crosse on May 19, 1891, had for its title "The Education of Youth Outside the Home." On the same occasion another speaker dwelt on the "Labor Question." This was some months prior to the publication of Leo's Encyclical on Labor, to which the speaker referred, saying it would be forthcoming in the near future. He added, he wished to direct the attention of all citizens of every religious persuasion to the document, the result of "penetrating and careful study" on the part of Pope Leo XIII. The speaker was a layman, Mr. Theodore Kersten, of Chilton, Wisconsin, while the late Msgr. Lochemes, an educator, delivered the address first referred to.

2) Müller to King Ludwig I, Oct. 29, 1863.

THE CENTRAL VEREIN AND CATHOLIC ACTION

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.

President, William H. Siefen, New Haven, Conn.

First Vice-President, George Phillipp, Fort Wayne, Ind.

Second Vice-President, Rev. Edward Bruemmer, Jefferson City, Mo.

Third Vice-President, Herman Spiegel, Bethlehem, Pa.

Fourth Vice-President, Mrs. Mary Filser Lohr, N. Y. C., Pres. Natl. Cath. Women's Union.

General Secretary, Albert Dobie, New Haven, Conn.

Assistant Secretary, Anthony Fischer, Bethlehem, Pa.

Treasurer, Wm. J. Kapp, New York, N. Y.

Marshal, Frank Rauser, Milwaukee, Wis.

Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis, John J. Jantz, Detroit; Aug. Gassinger, Baltimore; Bernard Schwegmann, San Antonio; Edward Kirchen, San Francisco; Michael Mohr, Colwich, Kan.; Charles P. Kraft, Irvington, N. J.; William A. Schmit, St. Louis.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Frank Wurdack, Columbus, O.

Hon. Presidents, M. F. Girten, Chicago; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

C. V. Commended by Church's Head of Catholic Action

A SIGNAL honor has been conferred upon the Catholic Central Verein of America by the head of Catholic Action, in Rome, His Eminence, G. Cardinal Pizzardo. Acting in accordance with the spirit and policy of Catholic Action, the Director of the Central Bureau forwarded to Cardinal Pizzardo information regarding the activities of the C. V. and the Bureau, and included a number of C. V. publications. The acknowledgment of this letter, transmitted to us by Most Rev. John J. Glennon, Archbishop of St. Louis and Episcopal Protector of the C. V., was received on Jan. 9th.

Cardinal Pizzardo commends the efforts of the C. V. "during the last eighty years for the diffusion of Catholic truth and the promoting of interest in the study of the Church's social doctrine," and prays that the organization will "increase and intensify its good work for souls."

The complete text of the communication is as follows:

"It was with great interest that I received your kind letter of November 18th, and the publications of the Catholic Central Verein of America. The work which this Union has done during the last eighty years for the diffusion of Catholic truth and the promoting of interest in the study of the Church's social doctrine, have well merited the approval of the Holy See.

"In sending my blessing to the Catholic Central Verein, I pray that it may ever maintain its spirit of devoted obedience to the Holy See and to the Hierarchy, and increase and intensify its good work for souls.

"With sentiments of esteem, I am

"Yours faithfully in Christ,
"G. Card. Pizzardo."

Archbishop Glennon communicated Cardinal Pizzardo's message to the Bureau, together with the following cordial message:

"It is with particular pleasure I forward you the enclosed which I received today through the courtesy of the Apostolic Delegation with the request that I do so.

"At the same time I take the opportunity of wishing you and the Central Bureau the largest measure of success for the year '39 and afterwards.

"Sincerely yours,
"John J. Glennon,
"Archbishop of St. Louis."

Movement Launched to Keep Spanish Embargo Act

TO offset the activities of radicals and others who would have the United States Government lift the embargo on arms and munitions intended for Spain, a special committee of Catholic leaders, called the "Keep the Spanish Embargo Committee," has been organized in Washington. Mr. Louis Kenedy, president of the Natl. Council of Cath. Men, is chairman.

A number of officers of the Central Verein have been named members of the committee. These include President William H. Siefen, Mr. Joseph Matt, chairman of the C. V. Committee on Social Action, Mr. F. William Heckenkamp, president of the Western Catholic Union, also a member of the Social Action Committee, Mr. John Eibeck, president of the Catholic Knights of St. George and former president of the C. V., and Mr. F. P. Kenkel, Director C. B.

At a mass meeting held before a capacity crowd on Jan. 9th in Constitution Hall, Washington, a number of speakers explained the purpose of the organization and showed why the embargo should not be lifted. Participants in this assembly were Miss Aileen O'Brien, for 18 months a Red Cross worker in Nationalist Spain, Mr. Irwin Laughlin, first U. S. Ambas-

sador to the Spanish Republic (1929-33), Mr. Martin Conboy, attorney, and Rt. Rev. Fulton J. Sheen.

The platform of the Committee may be summarized as follows: the U. S. Government, rightly or wrongly, is committed to a position of neutrality with respect to the contending factions in Spain. To retreat from that position now would give aid and succor to one of these factions. Advocates of the policy of raising the embargo realize full well its suspension would be a tremendous boon to the so-called Loyalists, and hence would constitute a form of intervention. Because lifting the embargo would violate the present law of our country, it would be an unneutral act, and would be dangerous to the peace and security of the U. S., as well as contrary to the true notion of democracy, since it would give support and encouragement to a régime responsible for the torture and murder of thousands of Catholic bishops, priests and members of the laity, for the destruction and profanation of churches, and for proscribing the public exercise of religion in territories over which it has control—for these reasons the "Keep the Spanish Embargo Committee" has been organized.

Petitions have been circulated throughout the country and more than 400,000 signatures have thus far been reported. The sending of personal messages to members of the House of Representatives and the Senate—including telephone calls, letters, telegrams, postcards, etc.—is also encouraged.

C. V. affiliated units are co-operating in the work of the Committee. The Northeastern District League of Arkansas, for example, voted at its recent meeting to send telegrams to the State's two Senators informing them of the members' unanimous approval of the retention of the embargo act. Similar action was taken by the Holy Name Society of St. Mary's Parish, Beaver Falls, Pa., which sent a petition containing 90 signatures to the Congressional Representative and to the State's Senators.

A Catholic Farm Journal

ON several occasions the need of a farm paper, conducted under Catholic auspices and free from the influence advertisers exert on existing farm publications, has been stressed in the columns of our journal. Especially by Rev. Justus Schweizer, O.S.B., now a resident of Switzerland, but for many years a rural pastor in North Dakota, whose article on the subject appeared in the April, 1937, issue of our monthly.

The editor of the *Catholic Rural Life Bulletin*, Rev. James A. Byrnes, refers to this subject as follows:

"We frankly admit that we are intrigued by the idea of a national Catholic farm journal. But we doubt that such a publication could be launched at this time with assurance of continued life. Aside from the expense involved, there are such practical aspects as the dearth of writers with sufficient theoretical knowledge and practical training to give guarantee of a quality product. Moreover, as matters stand, the average Catholic farmer is not interested in a Catholic farm journal, and there is little reason to believe he will greet its appearance with enthusiasm until sound leadership brings to him an understanding of fundamental irregularities affecting rural life today. To develop such leadership is the task which the *Bulletin* has set for itself."

To the opinion expressed by Fr. Byrnes, and with which we fully agree, we would wish to add the hope that the Natl. Cath. Rural Life

Conference and its *Bulletin* may lead Catholic farmers of America to the realization of the imperative need for a farm journal reflecting the Christian philosophy as applied to the soil and to the avocation of farming.

The Grasshopper and the Ant

TIME and again has the recommendation been made by officers of the C. V. to officials of local societies that resolutions adopted by the national and State Branch conventions be read and discussed at monthly meetings. These statements of principle and fact are intended for the guidance of societies and members when considering and discussing important problems of our time.

Many societies have made it a practice to provide for discussion of the resolutions at their meetings; frequently no more than one or two of the more important declarations are explained by the spiritual director at each meeting. Regrettably, however, this custom is not a general rule, but almost the exception. Oftentimes the statement is made that the members are not sufficiently interested to participate in an extended deliberation on the problems raised by the resolutions.

At a recent meeting of the Quincy, Ill., District League the reverse proved to be the case. The president asked whether, because the hour was growing late, the delegates wished to postpone the reading of a few of the resolutions of the Illinois Branch and the national convention to a future date. The consensus of opinion of the audience, however, was that at least some of the propositions be read and discussed.

It is of such stuff leaders are made. There is no denying that an automobile ride, a visit with friends, an extra hour of sleep may appear to be preferable to attendance at meetings of whatever kind. But the man who follows the grasshopper's philosophy and refuses to lay up a store of knowledge or to discharge his definite obligations as a Catholic and as a member of society seldom attains the heights men willing to work achieve, to say nothing of the "good feeling" that comes from the consciousness of a deed well done, an obligation fulfilled.

And if there is one lesson Catholics should learn from Communists, it is this: to a Communist no task is too distasteful, no sacrifice too great in the interest of his cause. He contributes generously of his time, money and energy, listening to speeches that are sometimes hours long, discharging whatever duties are assigned to him conscientiously, studying his party's program assiduously, and donating freely and often to help defray the expenses of his organization. Catholics should take this lesson to heart and attempt to emulate the zeal of Communists. Had they done so in the past, it is quite unlikely Communism would have

made such inroads in our country or have accomplished so much in the relatively short space of time during which it has been sowing the seeds of strife, hatred and irreligion.

Preserve Historical Material!

AS newcomers to countries such as ours, Canada, Australia, and New Zealand, Catholics, while they helped to make history, were tempted to neglect to preserve historical material even. Sooner or later they become aware of this shortcoming and strive to save the remnants at least. Historical societies have been founded for this purpose, and with the intention of perpetuating the memory of the pioneers and their achievements.

Addressing the New Zealand Catholic Teachers Conference at Auckland, Rev. Fr. P. T. B. McKeefry pleaded the cause of Church History in that Dominion. His stirring appeal was later published in *Zealandia*, a Catholic fortnightly review. It is not necessary to repeat all of the arguments in favor of the study of Church History, the need for Catholic historical societies, etc., advanced by the speaker. We do wish, however, to quote Fr. McKeefry's pertinent opinion regarding the preservation of historical material.

Having pointed out the value of maps and guide books, information regarding the landmarks of missionary days, etc., etc., he goes on to say:

"It was the fashion of a past generation to make up scrapbooks and to collect photographs; but it is a characteristic of the present generation to affect a distaste for those and other 'Victorian' pursuits. Accordingly, with the break-up of old homes, those relics of a more appreciative age are being destroyed. Cannot our teachers become collectors of these materials, and can they not interest their pupils in searching for such matter? Much that would be collected in this way might seem useless, but let it all be preserved in some central places: critical historians in the future will be the best judges of the worth of these things that we today collect as evidences of past activities."

The Historical Library of the C. V. was founded for the very purpose referred to by the New Zealand priest in this paragraph: to constitute a depository for historical material of every kind. Unfortunately, we have received all too little assistance from the majority of our members. Only a comparatively small number of priests, and men and women have contributed documents, letters, books, pictures, or other written, printed, or handwrought evidence inclined to throw light on the early days of the Church in our country and the services the pioneers, priests and laymen, rendered religion and society in the United States by establishing parishes, founding schools, and doing whatever else was necessary to plant and perpetuate Catholicity in America.

Rev. Fr. McKeefry illustrates his contention, that necessary knowledge had been neglected in New Zealand with the following argument:

"Can anyone tell us anything about Bishop Pompallier's press, the books it printed, or its final destination?" On the other hand, he writes, "his zeal for a record of the Protestant missionaries' work led one person to spend repeated holidays about Paihia searching for the foundations of Colenso's printing press, and his energy inspired a search throughout all the North Island for this press."

We could mention a number of similar incidents in proof that the members of a church, which has ever cultivated tradition and the study of history, are negligent of the acts of their immediate forebears in this country.

The Obligation to Read and Study

ON Press Sunday, observed in England some time in October, Canon Longstaff, of Harpenden, urged his congregation to read Catholic publications. He said:

"The average Catholic can only arm himself against attacks on the Church by means of the Catholic Press, which also enables us to read the ordinary daily papers with the grain of salt required before we can easily digest them."

On the other hand, the editor of the *Nebraska Union Farmer* told his readers in a recent edition they "must keep thinking." The trenchant editorial declares:

"In the present economic confusion, in which all sorts of artificial expedients are being tried as economic cures, a great many people are throwing up their hands and saying, 'It's too deep for me'—and going to the ball game or the movies. Too many people have given up trying to think things through. They are leaving the thinking to somebody else, and hoping that everything will come out all right. This is the surest way to lose our democracy and our liberty. Democracy cannot last and liberty cannot endure where the people quit thinking and blindly follow."

The two opinions, one expressed by a Catholic ecclesiastic of England and the other by a well known American farm-leader, also give the reason for organizing discussion clubs and forums.

An Appalling Need

THE obligation of our assisting the German and Austrian missionaries in foreign lands, so frequently emphasized by us, is underscored by the following statement, published in the *Catholic Medical Guardian*, of London:

"The need for missionary Catholic doctors was never greater than it is today, now that the central European powers have withdrawn all the aid which their nationals were accustomed to give to the Missions, both pecuniarily and by personal service."

The article containing this passage, devoted largely to the care of lepers, draws the following parallel:

"In vain we have sought to ascertain from our [medical] college how many of the alumni have obeyed the call to help. We know of one great licensing body which year by year floods the over-stocked home market with medical graduates who, mark you, are Catholics!

but rarely sends either man or woman graduate to the aid of Mother Kevin, 'The Mother of the Lepers.' A Franciscan Missionary Sister who has lived in British East Africa for thirty-five years, every hour of which has been devoted to the care of the children, her lepers. On the other hand, Protestant sects seem to have no difficulty in obtaining all they require for their well-supported and splendidly equipped institutions engaged in like work in the tropics."

These statements should, we believe, cause Catholics to pause and inquire into the reasons of the evident contradiction existing between their complacency and the accusation the *Catholic Medical Guardian* raises.

A Unique Institution for Social Charity

A charitable undertaking, referred to as "most unbusinesslike but quite in keeping with our 3-point program of Franciscan economics," by the *Tertiaries Bulletin*, has been inaugurated by the Holy Family Association, of St. Louis.

"On its financial side," the *Bulletin* reports, "it operates as a safety valve for our Franciscan Credit Union, lending money without interest and without the business formalities indispensable for the larger set-up, such as the credit union. Here, only four members form a financial pool. As a social instrument it aims to aid the Christian family—hence its name. Christian mother and its wider implications fall within its scope. To date six cases have cleared through our associations; applications on hand for two more. About \$300 was loaned, with enough on hand for a few more applicants (\$174)."

A similar institution was known to the Middle Ages; but it succumbed to exhaustion, because the possibility, to reimburse the fund from interest payments for inevitable losses, was lacking. It was for this very reason the founders in the 15th century of the *Montes pietatis* adopted the policy of charging interest. Accused by the Dominicans of practicing usury, both the Franciscan promoters of the *Montes* and the institution itself were absolved from this charge by the fifth Lateran Council (1512-17).

TOWARD A CORPORATIVE ORDER

IT is only too true, what Don Luigi Sturzo says toward the end of his article on "Capitalism and Corporatism," published in *The Preservation of the Faith*, for December:

"The corporative system is the least understood, the least widely accepted even among Catholics, but it is the small seed of the future of an organic Democracy, renewed through trials, on the way to a better, though never final solution."

Would that at least the members of our organization should ponder these remarks by the former leader of Italy's Catholic party, now living in exile. The system Don Sturzo speaks of is recommended to the Catholic world by Pope Pius XI in *Quadragesimo anno*. It is indeed, as the Italian priest declares, intended

to realize "*an organic Democracy*," a very happy designation, we believe. We know what the "philosophers" have done to society: they have brought about its atomization; it is, therefore, amorphous and needs to be reshaped, reformed, reorganized. That dear saintly man, Pius X, knew well the desperate condition of modern society when, as Patriarch of Venice, he penned, in 1894, the following significant sentence:

"*Unless we reform, reconstruct society, we must despair of the future.*"

Nevertheless, most Catholics pretend these things do not concern them. But they cannot understand, they say, why such horrible events, as those that have come to pass in Spain, should be possible!

YOUTH MOVEMENT

The Young Catholic Farmer

DO we in America need a Youth Movement on our farms?" asks Secretary of Agriculture Henry Wallace in an article quoted in "Youth's Work in the New World," edited by T. Otto Nall. Answering in the affirmative, the Secretary goes on to say: "I confess to you that I am disturbed by the fact that there is no concerted effort on the part of the youth of our countryside to face the facts in this situation."

Some youthful inhabitants of the land have studied the problems affecting the farmer, Mr. Wallace asserts, "but few of them have come to see that the solution of such problems lies in intelligent group action founded on the principles of social justice."

However correct these statements, the further contention, "one of the greatest needs of our civilization is an educated farm leadership working in co-operation and understanding with an educated labor leadership," gives proof of Mr. Wallace thinking in outworn terms, to say the least. Even more disappointing is his final conclusion: "For this group there simply must be some kind of organized action." It is quite easy to state the principle that "something must be done" and leave it go at that. No concrete program of action is discussed, no indication as to the form or character this group action should assume.

Of no less importance than general organized action among rural youth is the need for a Catholic Rural Youth Movement. The Natl. Cath. Rural Life Conference, the C. V. and other organizations long ago realized this condition and have sought to find ways and means to overcome the attendant obstacles. For one thing, because of the distance from one farm house to another, which means that the prospective members of a youth group are scattered over a relatively wide area, the problem of securing attendance at meetings presents itself.

Moreover, the hours of work on a farm are

longer as a rule than those observed in the city or town, thereby lessening the possibilities of arranging for study and discussion work, or full participation by the members in any program the organization might devise. Then too, not only are the opportunities for social gatherings restricted, but considerable difficulty is experienced in obtaining adequate material for study and in arranging for addresses by prominent authorities on farm conditions, priests, etc.

With these conditions uppermost in mind, the authors of the Central Bureau youth leaflet, "Guide for the Training of Catholic Youth for Catholic Action," sought to improve them to the extent possible and present a specific program of action for rural youth. Insisting that only through concerted action can the farmers' problems be solved, they have emphasized the following:

A study of Catholic agrarian philosophy, the proper attitude regarding ownership and the use of the land, the place of the family in rural life, the true aims of farming. It may be noted that the organizations from which material for study may be secured are listed in the leaflet.

Development of speaking ability, so that the Christian principles involved in any farm problem may be presented at meetings of farmers in a manner that compels attention.

Interest in new experiments in farming, stimulated by association with existing farm associations, contacts with the Department of Agriculture, and co-operation with reputable and reliable farm groups, especially the 4-H clubs, which may be imbued with a Christian spirit by the activities of rural Catholic youth.

Study of the principles of co-operation, with a view to the establishment of consumers' and producers' co-operatives, through which the farmer may buy and sell to his advantage; organization of Credit Unions, through which he may secure necessary credit at comparatively low interest rates.

Inter-parochial co-operation where possible, and arrangement of social gatherings in the manner best adapted to local conditions.

Sponsorship of Catholic Days, annual assemblies at which the young people attend mass in a body and a public meeting addressed by experts on the problems particular to rural life. It is generally not too difficult to secure two or three such speakers once or twice a year. These Youth Days, or Catholic Rural Life Sundays as they are sometimes called, will do much toward strengthening the interior faith of the young people participating.

It is regrettable that all too often youth movements emphasize the difficulties urban youth must face, to the utter neglect of the young men and women on the farm, whose problems are none the less acute, in fact in many ways more so. The C. V. program for the people on the land is intended to cope with these problems, but its success will ultimately

depend on the school, the church, the older generation—and especially on the enthusiasm and interest the young people themselves bring to the attempt to better their lot.

B. E. L.

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A total of 76 contributions to the Youth Promotion Fund, amounting to \$85, were received during the period from Dec. 15th to Jan. 14th, Mr. Albert A. Dobie, secretary of the C. V., reports. Thus far \$195.35 has been contributed to this fund by member societies and interested individuals.

Donations were received from the following during the past month: Br. No. 42, Knights of St. George, Honesdale, Pa., \$4; New York Local Branch, New York City, and St. Benedict's Men's Society, Chicago, \$3; St. Bernard's Benevolent Society, Philadelphia, and N. N., Indiana, \$2; and St. Peter and Paul Benevolent Society, San Francisco, Allerheiligen Pfarrgruppe, Philadelphia, St. John's Young Men's Benevolent Society, New York City, St. Leo's Benevolent Society, Rochester, N. Y., St. Joseph's Benevolent Society, Braddock, Pa., St. Andrew Benevolent Society, Tipton, Mo., St. Laurence Society, Faribault, Minn., St. Michael's Society, Madison, Minn., Br. No. 230, Knights of St. George, Pittsburgh, St. Antonius Unt. Verein, Los Angeles, St. Michael's Society, Madison, Wis., St. Joseph's Society, Minneapolis, St. Joseph Society, Red Rock, Tex., St. Joseph Beneficial Society, St. Joseph, Mo., St. Joseph Sick Benefit Society, Irvington, N. J., St. Augustine Society, Schulenburg, Tex., St. Bernard's Benevolent Society, St. Louis, St. Albertus Kranken Verein, Philadelphia, St. Joseph Society, Miles, Tex., Commandery No. 41, Knights of St. John, Utica, N. Y., St. Benedict Society, Rockville, Minn., Br. No. 12, Knights of St. George, Carnegie, Pa., St. Joseph Men's Sodality, Richmond, Minn., St. Joseph Society, D'Hannis, Tex., St. Mathias Society, Albertville, Minn., St. Francis German R. C. Benevolent Society, Philadelphia, Commandery No. 197, Knights of St. John, Rochester, N. Y., St. Joseph Society, Schulenburg, Tex., St. Boniface Society, Sheboygan, Wis., Br. No. 317, Knights of St. George, Pittsburgh, St. Francis De Sales Young Men's Society, St. Louis, St. Alphonsus Br. No. 4, C. G. of A., Chicago, St. Joseph Men's Sodality, Creve Coeur, Mo., St. Anthony Benevolent Society, St. Paul, St. Joseph Benevolent Society, Bethlehem, Pa., St. Peter and Paul Society, Mankato, Minn., Holy Name Society, Muenster, Tex., Holy Ghost Benevolent Society, St. Louis, St. Matthew Benevolent Society, St. Paul, Court 97, C. O. F., Chicago, Immaculate Conception Parish, West Alton, Mo., St. Francis Society, Syracuse, N. Y., St. John Evangelist Society, Le Center, Minn., St. Boniface Benevolent Society, Minneapolis, St. Peter and Paul Society, Loretto, Minn., Br. No. 10, Knights of St. George, Braddock, Pa., Cath. Men's Association, Racine, Wis., St. Joseph Society, Melrose, Minn., Br. No. 91, W. C. U., St. Louis, St. Thomas Society, Pilot Point, Tex., St. Anthony Society, Delano, Minn., St. Joseph Sick Aid Society, Chilton, Wis., St. Anthony Society, Harper, Tex., St. Francis Aid Society, Indianapolis, Ind., Cath. Kolping Society, San Francisco, St. Peter and Paul Society, New Braunfels, Tex., Rev. William A. Koenig, Easton, Pa., Holy Family Society, Waterbury, Conn., St. Peter and Paul Verein, Strasburg, N. Dak., St. Anthony's Benevolent Society, Rio Linda, Cal., St. Leo's Benevolent Society, St. Paul, St. Peter's German Aid Society, Caledonia, Minn., St. Joseph Benevolent Society, Appleton, Wis., St. Joseph Society, New Ulm, Minn., Sacred Heart Benevolent Society, Colwich, Kan., St. Michael's Society, Kenosha, Wis., Br. No. 2, Knights of St. George, Pittsburgh, St. Joseph Society, Garwood, Tex., St. Boniface Benevolent Society, Peoria, Ill., St. Alphonsus Beneficial Society, Philadelphia, and St. Boniface Society, Kaukauna, Wis.—\$1 each.

Commendation of the United Catholic Organizations, Press Relations Committee, is expressed by Rev. Edward A. Bruemmer in his recent communication to organizations affiliated with the C. V. Youth Movement. Individual units are urged to establish press relations committees, the information concerning whose formation may be obtained from Rev. John A. Tommey, S.J., 329 W. 108 St., New York City.

Among activities suggested for the coming weeks are the study of the Central Bureau leaflet, "Modern Life," by Rev. C. C. Martindale, S.J., sponsorship of a pre-Lenten social, consideration of the life of George Washington, and a wholehearted preparation for the season of Lent. Maintenance of a question box at meetings during Lent is encouraged, the questions to be answered by the spiritual advisers of the respective organizations.

* * *

The efforts of the national C. V. Youth Committee and the participation of the New York C. V. Branch in its program were indicated to members of the Brooklyn Local Federation at the December meeting by Mr. Albert J. Sattler, vice-president of the State Branch. Pointing especially to the distinction made by the C. V. between the boy problem and the youth problem, Mr. Sattler outlined a comprehensive program of activities contemplated by the New York section, requesting the co-operation of the Brooklyn group. An open forum of questions was conducted at the close of the speaker's remarks.

Rev. Eugene Erny, pastor of Our Lady of Sorrows Parish and president of the Kolping Society, urged that careful attention be given to the Youth Committee's program, primarily because of its far-reaching importance.

* * *

Forty-two delegates representing seven parishes attended a highly interesting session of the recently reorganized Young Men's District League of St. Louis and St. Louis County, held on Jan. 13th at St. Francis de Sales Parish. Judging from the reports submitted by the various committees, the group bids fair to rival the activity of former years. The Americanization Committee, for example, has announced a plan to sponsor a number of radio programs to be devoted to a consideration of the relationship of Catholics to Church and State.

Members of another committee will scan a great number of secular magazines and newspapers to discover articles or stories with an anti-Christian bias, following which the members will write articles in refutation, at the same time lodging protests with the publishers. The League has also directed letters to local Congressmen insisting the Spanish embargo should not be lifted, and expressing its opposition to the contemplated curtailment of the Dies' Committee's activities.

Guest speaker of the evening was Rev. John Dreisoerner, who outlined the efforts of the Catholic Worker group, indicating similar undertakings members of the League might adopt.

* * *

With a membership of 19, a study club has been organized among students of Subiaco Academy in Subiaco, Ark., through the efforts

of Rev. George Strassner, O.S.B., who reports that a spirit of deep interest prevailed at the first two meetings of the group. The "Primer of Social Justice" will be used as source material for study.

Recently the members met with the local parish study club for a joint discussion, and acquitted themselves creditably. A policy of weekly meetings has been adopted, Fr. Strassner announced.

* * *

Eight performances of "The Divorce Question" by the Young Men's District League No. 2, of Jefferson City, Mo., were scheduled for presentation in as many parishes during the months of January and February, according to Rev. William Ebert, director.

Proceeds from the play will be donated to the C. V. Youth Movement, the young men have decided.

CO-OPERATION AND CREDIT UNIONS

TO provide interested Catholics and others an opportunity to study the practical value of Credit Unions, the faculty of D'Youville College, Buffalo, N. Y., has established a Co-operative Institute. The major function of the Institute will be to promote the formation of Credit Unions in Buffalo and Western New York. Rev. William J. Kelley, O.M.I., has been named director.

Throughout the month of January Fr. Kelley delivered a series of lectures at the college and at Holy Angels Parish auditorium, open to the public without charge. Six committees have been organized to aid in furthering the work of the Institute. These are the advisory, educational, public relations, membership, library and lecture committees. The Bishop of Buffalo, Most Rev. John A. Duffy, has endorsed the undertaking.

The Institute announced plans to broadcast a series of discussions of the Credit Union Movement over a local radio station. Begun last month by Fr. Kelley, these half-hour weekly broadcasts will continue until June.

* * *

"We can do little more than reiterate our oft expressed opinion that membership in the credit union is to be encouraged." Thus writes Mr. C. Sophus Johnson, City Manager of Grand Rapids, in praise of the Municipal Employees Credit Union of that city. "It shows a strain of financial thrift," continues Mr. Johnson, "when small salaries are augmented by the proceeds from small but *regular* savings in an organization where earnings are of mutual benefit."

Another item contained in the Bulletin of this C. U., by Mr. Harry C. Howick, treasurer-manager of the Union, stresses the safety features, i. e., "the money borrowed comes from one's fellow employees; realization of that fact carries an obligation to make the payments when due."

The Grand Rapids Credit Union, with a membership of 450 city employees, last year declared the rather high dividend of 6%.

The mutual assurance society known as *L'Union Saint-Jean-Baptiste D'Amérique*, organized and conducted by French-Canadian Catholics in our country, illustrates well the possibilities latent in mutual aid associations.

On September first of last year this Society had total assets of \$6,080,891.00 and a total membership of 55,371. Adults were insured for a total amount of \$22,846,815.00. But St. John's Union provides for its members not merely life insurance but also health insurance. During the month of August those visited by illness were paid \$3,769.36.

The present tendency to introduce compulsory health insurance should suggest to the officers and members of Benevolent Societies as well as Fraternals the advisability of promoting this branch of mutual aid.

* * *

A study of consumer co-operatives and Credit Unions occupied the attention of participants in a meeting of the Social Institute Lectures, recently inaugurated by the Benedictine Fathers at Assumption Abbey, Richardson, N. Dak. Five addresses were delivered at the session, held Jan. 21st in St. Mary's auditorium.

The principles of co-operatives, a detailed summary of consumers' co-operatives, the history of Credit Unions, a survey of agricultural conditions, and the mission and function of the Catholic Church were the topics listed for discussion; addresses on each of these subjects were presented by members of the Abbey.

Rev. Charles Daleiden, O.S.B., states that at each meeting of the organization literature appropriate to the subject matter will be distributed. Thus, at the session referred to free leaflets of the Central Bureau on co-operation and the Credit Union movement were passed out to all participants.

* * *

Total assets of \$26,733.26 are listed by the St. Boniface Parish Credit Union, of St. Louis, one of the larger Unions of its kind in the country, at the close of the year 1938. Loans to the amount of \$18,991.79 were reported, and \$4,195.50 in investments. Especially commendable is the fact that the cash balance was only \$3,513.24. Equally gratifying are the reserve funds which have been built up. The guaranty fund now contains \$896.41, while \$1,067.22 has been placed in the undivided profits account.

A gross profit of \$1,488.14 was realized during the year, while share capital of \$23,999.80 is reported. At the close of December 144 of the total membership of 479 were listed as borrowers.

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Following receipt of its charter from the State authorities, the St. Agatha Parish C. U. of St. Louis has begun operations. V. Rev. Otto T. Siesener is pastor of this parish.

Officers of the new Union expect an initial membership of some 35 or 40 persons. At the present time there are more Parish Credit Unions operating in St. Louis than in any other city of the country.

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The Cleveland Hospital Service Association has announced that henceforth 21 days hospitalization in a choice of 18 hospitals of Greater

Cleveland will be available to members. Each member is required to pay \$1.50 per month for this insurance service, which includes full family coverage.

The Association further announced that the service now includes maternity care, an added feature.

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All over our country and Canada, groups of men and women are devoting energy and time to the task of gaining insight into the merits of co-operation, so long a Cinderella in America. In Toronto, for instance, St. Michael's Social Guild has arranged four lectures on "Credit Unions and Co-operative Activities," to be delivered by Fr. John Lockwood, C.S.S.R.

The subject will be treated, according to the announcement, in a descriptive way with special reference to its application to Toronto and the Province of Ontario. The lecturer is known to us as a priest genuinely interested in the Credit Union and Co-operation.

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Among the 19 Credit Unions to receive a Federal charter during the month of December was the St. Boniface Parish Credit Union, of Oak Harbor, Ohio.

This is the only Parish Union to be chartered by the Farm Credit Administration, Credit Union Section, during this period. The majority of charters were issued to organizations of employees of business concerns, although two Unions composed of employees of public school systems were established with a Federal charter.

THE C. V. AND ITS BRANCHES

Dates Selected for San Francisco Convention

THE 1939 convention of the C. V., to be held in San Francisco, will take place on July 29th to Aug. 3rd, the committee in charge of arrangements has announced. These dates were tentatively determined on at the Bethlehem convention, but it was not until the local committee had conferred with Most Rev. John J. Mitty, Archbishop of San Francisco, official confirmation was secured.

The various committees, headed by Mr. Edward F. Kirchen, have for some time been engaged in drafting the preliminary plans for the meeting. A number of executive sessions have been held, at which the duties of individual sub-committees and the general program were discussed. Particularly gratifying is the news that even at this early date the finances for the convention have been provided in great part, and the balance required will be obtained shortly.

St. Boniface Parish will be host to the 84th annual meeting. Under the direction of the Franciscan Fathers, this parish has excellent facilities for conducting a meeting such as our yearly assembly.

The motto for the convention has already been selected. Taken from the writings of St.

Ambrose, it is concerned with social charity, and will be released for publication within the next several weeks.

C. V. to Sponsor Tour for Convention Delegates

PRESIDENT William H. Siefen has announced that a special train carrying delegates to our national convention in San Francisco from the middle western and eastern sections of the country will be sponsored. While arrangements are not as yet complete, Mr. Siefen reports that it is contemplated conducting a tour of the West, both prior to and following the convention. The train will leave from some centrally located city and plans will be made to permit delegates to join the C. V. party en route. Complete details of the tour, including the duration, itinerary, cost, etc., will be announced as soon as a definite decision is reached.

Affiliated societies are urged to begin even now to consider ways and means to defray the expenses of at least one or two delegates to the 1939 convention, the first to be held on the west coast in ten years. A full representation will insure not only the success of the meeting, but will also serve to establish our far western societies even more firmly, and demonstrate to Catholics and others in that region the strength and energy of the Central Verein.

Bells

THE rôle bells play both in the liturgy of the Church and the life and views of Catholic peoples is transferred to the neophytes by the missionaries. In fact, their lives are governed by a new influence, exercised by church bells, once they have submitted to the influence of Christian doctrines.

But where is the money for bells to come from? Late in the fall we forwarded to a priest in the Philippine Islands, Rev. Fr. Jamias, a donation towards paying for the remelting and recasting of three bells which had hung in his Mission Church at Ilagan. Acknowledging receipt of the remittance he writes us:

"The bells have now arrived, but I have not as yet paid the entire amount due the makers. With the aid of your kind remittance, I am able to pay the third installment of 100 pesos or 50 dollars. Consequently I am endorsing the draft over to my Bishop, who will forward the same to the bellfounders at Manila. So, my dear benefactors, you may know that I am indeed most grateful to you, because without this draft I would not know how to pay the third installment. Providentially, your remittance arrived on time."

The missionary also informs us that he had, on the Feast of the Immaculate Conception, told the people about the help he had received the previous day: "They received the news with joy and happiness; they are as grateful as I am and realize the inestimable help accorded

us. A majority of my people are willing to help, but they are poor and penniless."

A disaster, reported in the press of our country in a few lines, visited the province in which Ilagan is situated. Fr. Jamias writes us:

"On Nov. 25, 26, and 27, the rivers overflowed the fields and the houses of the barrio people. Everything was inundated for three days! Alas, the people have suffered and continue to suffer greatly. I am sure you have learned from the papers that Ilagan Centro became a perfect island, completely surrounded by water for three full days and that the people had lost their corn, their rice, pigs, chickens, fields, vegetables and whatever else had been planted. Therefore my people cannot contribute financially towards the payment of the bells and the reconstruction of our church, ruined by a hurricane not so long ago."

While asking us to continue our aid to him, Fr. Jamias also requests us to send him religious articles, such as medals, rosary beads, pictures, etc. Before all, however, he needs a Mass kit for use on his trips to various barrios, his outlying Missions.

Diversified Activities of District Leagues

CV. District Leagues and affiliated societies are co-operating with other Catholic groups, in addressing Congressmen and Senators concerning contemplated action inimical to the common welfare. In addition, several units have protested the discrimination against Rev. Charles E. Coughlin by a number of radio stations, the protests being lodged in the interest of free speech.

The Northeastern District League of the C. U. of Arkansas, for example, directed telegrams to the State's two Senators urging them not to heed the wave of propaganda intended to effect the suspension of the embargo on arms and munitions to Spain. The meeting, held at Jonesboro on Jan. 8th, attended by some 250 delegates including seven members of the clergy, also decided to co-operate even more diligently in promoting *The Guardian*, diocesan organ of Little Rock. An offering of \$15 intended for the two missions "adopted" by the State Branch at the suggestion of Most Rev. John B. Morris, Bishop of Little Rock, was reported. The first contribution of \$15 was forwarded to Barling, where it will be applied to the cost of a new school.

At the quarterly meeting of the Volksverein of Philadelphia, the local District League, conducted on Jan. 8th, the Knights of St. Peter's Benevolent Society reported their annual meeting had decided to protest the cancellation of the broadcasts of Fr. Coughlin by several radio stations. Moreover, signatures to a declaration addressed to members of Congress and expressing opposition to the lifting of the Spanish embargo were solicited. The spiritual director, Rev. Henry J. Steinhagen, discussed the resolution of the C. V. convention on corporative society. Delegates reporting at this session complained that the spirit manifested by Parochial Branches in previous years was now lacking.

Two days following this meeting the St. Bernard's Beneficial Society, of Philadelphia, directed a protest to broadcasting stations in Philadelphia, Chicago, New York and Gary, Ind., relative to their suspension of Fr. Coughlin's Sunday addresses.

A discussion of the corporative system featured the quarterly session of the Allegheny, Pa., County Section, at which officers for the coming year were elected. This group has inaugurated the custom of having the members bring Catholic magazines and similar pub-

lications to each meeting, for distribution to Catholic missions.

The quarterly meeting of the St. Joseph's Liebesbund of Detroit, adopted a resolution favoring retention of the Spanish embargo and subsequently individual members signed a petition urging that it should not be tampered with. This society reports it is cooperating with the Committee established by Most Rev. Edward Mooney, Archbishop of Detroit, to agitate for the status quo as regards the embargo.

Consideration of the C. V. Youth Program occupied the attention of the Brooklyn Local Federation at their recent meeting. Reports of the activities of member societies were delivered, and plans made for a reception to be accorded Most Rev. Bonifatius Sauer, O.S.B., Bishop of Korea. Arrangements were completed for a General Communion Sunday and plans discussed for the sponsorship of a social intended to raise funds for the support of the Youth Committee's program.

Distributing C. B. Pamphlets

WITHIN a few days following the recent annual meeting of the St. Bernard's Society, Holy Ghost Parish, at Bethlehem, Pa., at which Rev. Scott A. Fasig, pastor, urged the men to read and study the new Central Bureau pamphlet, "The Outstretched Hand of Communism," an order for 250 copies was received by the Bureau. It is the intention of the society to distribute a number of these pamphlets "to fortify the people of the parish against the menace of dictatorships and Communism."

This activity is reported with a view especially to urge other C. V. societies to adopt a similar custom.

At the meeting of the society, host to the Bethlehem convention last summer, Fr. Fasig spoke on the influence of totalitarian philosophies of government. Guest speaker was Mr. Joseph Winters who discussed the national political situation. The 200 participating members elected Mr. Joseph Taglang president. Entertainment was provided by the local glee club of 80 voices, under the direction of Professor F. L. Mies.

The Apostolate of Books

A CONSIGNMENT of books, consisting of duplicates from our Library, sent to an Academy in the South, brought the following acknowledgment from the librarian:

"Since the majority of our teachers are at present here at the Motherhouse, the interesting and instructive books sent us have already started on their rounds and are read eagerly by our teaching Sisters who ask me to join their thanks to mine."

Referring to a number of books donated by Rev. Fr. Houck, of Toledo, Ohio, and forwarded to the Monastery of Christ the King, at Karukuty, in So. India, the Superior, a Carmelite Father, assures us:

"You are doing immense good to our Mission country. The missionaries can hardly find money for books because there are so many other urgent calls which keep them struggling. Your work is virtually providential, because you supply spiritual food for those laboring in the Vineyard of Christ. Your work will aid Christianity both in number and vigor."

* * *

There is a growing demand on the part of missionaries, both domestic and foreign,

for books of religious instruction. Unable to procure them out of their own resources, Priests and Sisters frequently do not know where to turn for aid. The C. B. does what it can to supply such needs; packages of books of the kind referred to find their way from St. Louis to many Indian Missions, to Missions among the Negroes and Mexicans in our country, to India, the Philippines, So. Africa, etc., etc.

Writing from St. Paul's Hospital at Manila a member of the Foreign Mission Sisters of St. Dominic states:

"The Bible Histories you have sent us are used in our Sunday School catechism classes, conducted every Sunday morning for the poor children of the Walled City. It is very difficult to obtain such books in Manila, really impossible. The pictures attract the children and help to make the classes more interesting. Needless to say, I am very grateful and the prayers of these poor little ones shall be for you."

Minnesota Branch Library Service

ALTHOUGH the first appropriation for the Library Service of the Minnesota Branch of the C. V. was made only a little more than a year ago, already a creditable collection of books has been brought together. The pamphlets and books, purchased or donated, deal with a variety of subjects, including agriculture, economics, sociology, education, industry, apologetics, youth movement, etc., etc.

Members of the Branch, the clergy, and students of the Minnesota Institute for Social Study may obtain three books or pamphlets at a time from headquarters in St. Paul, and may keep them for a period not exceeding two weeks, although whenever possible renewal privileges are granted.

MISCELLANY

From Most Rev. James A. Griffin, Bishop of Springfield, Ill., the Cath. Women's Union of that State has received an official Mandate to engage in Catholic Action in the Springfield Diocese. Several months ago Bishop Griffin granted a similar Mandate to the Cath. Union.

The communication declares the women's Branch "has always been interested in things of God and the Catholic Church. I have had reason on many occasions to admire their splendid leadership, aggressive programs, and fine Catholic mentality."

"I feel morally certain," Bishop Griffin continues, "that your leadership will receive a welcome from our clergy in this diocese and I pray that God will inspire with His Grace the members of the Cath. Women's Union so that they will continue in the future as in the past to serve faithfully God and country."

Upon receipt of the Proceedings of the First National Catholic Social Action Conference, held last spring in Milwaukee, the Holy See conveyed to Most Rev. Samuel A. Stritch, Archbishop, and his collaborators the Apostolic Benediction of the Holy Father.

"I had the honor of presenting to the Holy Father," writes Cardinal Pizzardo, "the copy which You sent

to Him as a token of the devoted and filial attachment to the Holy See shown by the Conference. His Holiness manifested the most lively interest in this splendid record of the Conference meetings, and in expressing His paternal pleasure at the success of the Conference, which was attended by so many illustrious members of the Hierarchy and distinguished students of Catholic social doctrine in the United States. He desired me to convey to Your Excellency and to all Your collaborators in this noble work His Apostolic Benediction."

Approbation of the work of the Cath. Knights of St. George, of Pittsburgh, many of whose member societies are affiliated with the C. V., was expressed by Most Rev. R. T. Guilfoyle, Bishop of Altoona, Pa., in a communication addressed to Mr. J. A. Laret.

"I have read the literature you left with me," His Excellency states, "and I must say the Knights deserve praise for their good works in the cause of the Church. "I am pleased to endorse the Catholic Knights of St. George and to wish the organization much success in its efforts for Catholic Action."

Founded in 1888, the Luxemburger Bruderverbund, with headquarters at Chicago, not long ago celebrated the golden jubilee of its existence. A picture magazine, published in the fatherland, the Grand Duchy, excellently produced in sepia and colors, has now devoted considerable space to the event which, in accordance with the Catholic traditions of Luxemburg, included church services, conducted in St. Benedict's Church, Chicago. The priests at the altar were all of Luxemburg ancestry.

Two of the speakers at the civic demonstration are well known in the C. V.: Mr. Michael F. Girten, Honorary President, and Mr. Fred A. Gilson, Recording Secretary of the Catholic Union of Illinois. Although Luxemburg is but a tiny spot even on the map of Europe, the men and women who have come to America from this country have contributed more than their share to the growth of the Church in the United States. They are far more politically inclined than were former generations of Germans from the Reich or Austria, and this quality has stood them in good stead in their new home.

The careful mariner does not wait until the storm breaks; he scrutinizes the barometer from time to time and notes every sign of threatening storm and arranges matters aboard ship accordingly. Catholics should likewise heed the signs of the time, even those of a minor kind, remembering the old adage that the straw indicates the direction of the wind.

It is from the *Social Questions Bulletin*, issued by the Methodist Federation for Social Service (unofficial) we learn:

"The Federation, with the co-operation of the Board of Foreign Missions and of the North American Committee to Aid Spanish Democracy, is arranging a special consignment of food, clothing and medical aid for the Methodist group in Alicante."

In spite of undisputable proof that the Spanish Republic has fallen into the hands of Anarchists and Communists, who instituted a reign of terror, this particular Methodist group, as well as the Board of Foreign Mis-

sions, is willing to co-operate with the committee which still dares contend it is aiding "Spanish Democracy."

Benefit societies of one kind or another have always been closely associated with the C. V. in the United States. A similar condition obtains in Canada where a considerable number of benefit societies are associated with the Volksverein Deutsch-Kanadischer Katholiken. The Funeral Benefit Society, which recently conducted its annual meeting at St. Peter's College, Muenster, Sask., is an example of such an organization.

Although membership in the V. D. C. K. is not a positive requirement of this society, it is highly encouraged. In an effort to increase its enrollment an expansion campaign has been undertaken. Persons joining the society between the ages of 16 and 30 pay only 50 cents for each assessment levied.

Over a number of months copies of our Press Bulletins were sent to an interested member who has since referred to them in the following manner:

"I have been entirely unaware of the great volume and the extent of this part of the Central Bureau's activities. While I always peruse your Annual Report, I have never realized the nature and standard of this splendid feature of your services."

In fact, the writer has been so favorably impressed by the quality of the articles contributed to the Catholic press by the Bureau that, as he tells us, he contemplates to send some of them to local papers.

The following communication, addressed to us from a manufacturing town in Wisconsin, deserves to be classified as "a human document":

"I am just a common laborer; the factory will close down December 1st for good. That's where I worked and kept up my family. I don't want to give up the *Central-Blatt*. Hope I can get work somewhere at age 70."

The writer has been a subscriber to our journal for many years; as on former occasions, the present payment of subscription was accompanied by a dollar for the Missions and ten cents for postage!

A missionary among the Indians in the interior of British Honduras speaks in this fashion of a little piece of mission work undertaken by the Bureau:

"The folding chairs arrived in perfect condition on Dec. 24, just in time to place them in our sanctuary and choir loft for the Christmas midnight Mass. What a happiness for all of us. I begged the dear Infant Jesus to bless you and all who helped in this generous act of charity."

From a subscriber in Rhode Island, a woman:

"It is a marvel to me how you comb the world for interesting and helpful information, all the while remaining steadfast to fundamental principles."

BOOK REVIEW

Schneider, Wilhelm. Ehrfurcht vor dem deutschen Wort. 391 pp. B. Herder Book Co. 1938. Price \$2.00.

THE learned author attempts to popularize respect for the mother tongue. If in Part I, devoted to the remarkable properties of the language, the beauty of German and the uselessness of *Fremdwörter* are somewhat overemphasized, Part II, on the art of reading, is an admirable guide to poetry and literature. This part quotes examples freely, explaining them with perfect taste and purposeful pedagogy. Part III, on correct speaking, is humorous in tone and examples, and abounds in helpful recommendations of other up-to-date works. The volume is comprehensive as well as varied.

N. FURST

Muntsch, Rev. Albert, S.J. Conferences for Religious Communities. Second Series. B. Herder Book Co. 1938. Price \$1.50.

After 47 years spent in the religious life, Father Muntsch is entitled to turn and survey our world from the pinnacle of his years and to judge it as well as its tendencies in the light of those truths which have served as a lantern to guide his path. He does so in graceful, humble fashion, yet withal penetratingly and succinctly. An anecdote, a reminiscence, an apt quotation flood the pages of this little work with the light of serene wisdom.

Religious, especially our Sisterhoods, will find this an admirable little work of spiritual reading. Its 25 chapters cover the field of religious life. While revealing little of the author's reputation for learning, they do show clearly his exemplary life and its nearness to the Tabernacle. They reveal, above all, the heart of the true priest. The joy of peace, the penetration of the simple in heart and life, the confidence of the faithful servant breathe from these pages into the souls of readers, courage, joy in God's service, peace and assurance. Such works are valuable indeed. May their number increase.

L. H. TIBESAR, M.M.

Toth, Most Rev. Tihamer. The Risen Christ. Sermons on the Resurrection and on the Blessed Virgin. Translated by V. G. Agotai. Ed. by Newton Thompson, S.T.D. St. Louis, B. Herder Book Co. Price \$2.

Like the great pulpit orators who have won universal renown, Bishop Toth has created a style of preaching which is entirely his own and the expression of his personality. Therein lies the secret of his tremendous success. His sermons possess stirring power yet are simple in structure and language. They appeal with equal force to the intellectual and the simple-minded. The priest engaged in the ministry of souls will naturally ask if he can use these discourses for practical purposes. The answer is:

They will be of immense value to him if he does not shun the work to enter into their spirit and assimilate the wealth of ideas which they contain for they have a stimulating quality and embed in the mind of the thoughtful reader seeds that will grow. Sermons of this type which are endowed with individuality and life will be of far greater service than those which are conceived as patterns for reproduction and labor and thought saving devices. The translator has done his work well.

C. BRUEHL, Ph.D.

Lagler, Ernst. Theorie der Landwirtschaftskrisen. Publ. in "Volkswirtschaft." Eine Schriftenreihe, ed. by Prof. Ferdinand Graf von Degenfeld-Schonbourg, of the University of Vienna. Vienna, 1935, pp. 190.

It is generally conceded that while agriculture had been considered a basic factor in the economic system because of its stability even in times of widespread economic instability, yet during the late depression it fared worse than industry. Professor Lagler attacks the problem of the relationship between the condition of agriculture and the business cycle very effectively. By way of introduction he discusses the history of various agricultural crises, taking his material from the exigencies of agriculture at the close of the Napoleonic Wars, during the sixties and again during the last quarter of the nineteenth century. The data, collected with great care, offers many interesting comparisons between present-day conditions and those obtaining in the periods under discussion.

Professor Lagler then presents a critical analysis of the different theories advanced to explain the causes of agricultural crises, and examines the genetic theory, as expounded by Schäffle, the historic-realistic hypothesis of Sering, and the Marxian and the general monetary theories. For his own explanation the author uses the "Universalism" of Professor Spann. However, because Dr. Lagler avoids the danger of attempting to explain empirical facts by metaphysical assumptions, his agreement with Spann is more or less a matter of terminology. And although he speaks of the "totality" of the causes of agricultural depression, Dr. Lagler refers rather to the great variety of historical factors surrounding them and is concerned less with a general theory of agricultural crises than with a presentation of their development.

The chief merit of the work lies in the descriptive introduction and the ample references which stimulate further inquiry. The study is likewise distinguished for its literary style and the proof it offers that the German language is rich enough to provide the terms needed by the economist.

F. A. HERMENS, Ph.D.
Notre Dame University

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Soziale Aktion:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Katholische Jugendvereine im Schweizerland.

I.

WIR wollen heute einiges über unsere katholischen Jugendorganisationen in der Schweiz erzählen; es handelt sich hier um vier Zweige dieser Organisation: um den „Katholischen Turn- und Sportverband“, um die „Pfadfinder“, um die „Jungwacht“, und um die „Kathol. Jungmannschaft“ (Christusjugend), die eigentlich die drei vorangehenden in sich schliesst. Vom schweizerischen katholischen Studentenverein und vom Gesellenverein ist ein andermal zu berichten; da handelt es sich übrigens um eine im Alter zum Teil schon etwas vorgerückte Jugend. Was ist es nun mit dem katholischen Turn- und Sportverband? Warum eine katholische Sportsorganisation? Und wozu katholische Pfadfinder? Die Meinungen über die Notwendigkeit dieser beiden Vereine sind bis in den schweizerischen Klerus hinein geteilt, weswegen wir diese zwei Arten etwas näher unter die Lupe nehmen wollen.

In den Centralstatuten des ersteren heisst es so schön: Körperpflege im Rahmen der Gesamterziehung einer starken, vaterländisch gesinnten und treu katholischen Jugend, das ist das Programm der kathol. Turn- und Sportsbewegung. Wir wollen Gesamterziehung. Wenn wir den ganzen Menschen erfassen wollen, dürfen wir nicht bei der Schulung des Körpers stehen bleiben, dann müssen wir vielmehr in diese Schulung auch das Geistige einbeziehen. In dieser Gesamterziehung stellen sich beim Einzelnen die Forderungen: Vorrang des Geistes, der Seele; Sonntagsheiligung; Charakterbildung durch den Sport...

Von Seiten der katholischen Kirche liege keine Verachtung gegenüber der Körperpflege vor. Im Gegenteil, hohe Vertreter der Kirche haben sich schon in den ersten Jahrhunderten gegen die Leibesverächter, die Manichäer und ihre

Verästelungen gewandt. Schon Clemens von Alexandrien habe so etwas wie ein katholisches Sportsprogramm in seinem „Erzieher“ aufgestellt. Es stehen darin die Sätze: „Es ist empfehlenswert, für die Männer (von uns unterstrichen) Turnplätze zuzulassen, die für die Gesundheit der Jünglinge nützlich sind und in ihnen das eifrige Streben wirken, nicht bloss für einen gesunden Körper, sondern auch für eine gesunde Seele zu sorgen.“ In den Regeln des hl. Ignatius von Loyola stehe: „Die Leute essen zu viel und üben zu wenig.“ In seinen Exerzitien redet er von den körperlichen Übungen, als „Gehen, Marschieren, Laufen“, wie von etwas Selbstverständlichem. (Dazu brauchte es zwar noch keine Turn- und Sportvereine und Pfadfinderverbände. D. Verfasser). Für alle Scholastiker fordert der hl. Ignatius vor dem Mittag- und Abendessen eine Viertelstunde dieser Körperübung. Sogar Pius X. sprach zur Turnjugend: „Ich segne herzlichst eure Spiele, ich billige eure Turnübungen... Bergtouren, damit ihr stark werdet im Glauben, stark seid, um Hindernisse zu überwinden, stark auch zum Dienste und zum Wohle eurer Brüder.“

Freilich ist es auch immer die katholische Kirche, die vor Bestrebungen warnt, die auf Vergötterung des Leibes hinauslaufen, und die derartig entsetzliche Erscheinungen hervorrufen, wie es z. B. die heutigen Faustkämpfe sind. Zur Abschreckung davor veröffentlicht das kathol. Turnblatt eine Schilderung eines Faustkampfes aus einer deutschen Sportzeitung: „An 10,000 Schulkinder waren zu Reklamezwecken Freikarten ausgegeben worden. Das wirkte. Die riesengrosse Halle war überfüllt, obwohl die Parterreplätze 20 M. kosteten... Ein harter Gongschlag klirrt; die beiden nackten Männer kommen aus ihren Ecken und gehen auf einander los. Vorsichtig tasten sie sich ab, suchen Blößen in der Deckung des Gegners. Ducken, stoppen, weichen aus, tänzeln hin und her — aber wagen noch keinen Kampf, noch keinen harten Schlagwechsel. So vergehen zwei Stunden. Langsam werden die Zuschauer ungeduldig. Man will Kämpfe sehen, wild, blutig. Einer muss zu Boden geschlagen werden. Wozu hat man denn Eintrittsgeld bezahlt? Und dann beginnt es bei den Kindern. Erst vereinzelte Zurufe schriller Kinderstimmen. Dann stärker werdend, immer lauter, anwachsend zu einem vieltausendstimmigen Geschrei aus hellen Knabenkehlen, vermischt mit dem Pfeifen und Zischen der Erwachsenen. Das nützt. Die beiden nackten Männer zwischen den vier Seilen sind angestachelt. Urplötzlich, mit verstörten Gesichtern, stürmen sie wild aufeinander los. Treffen einander mit furchtbaren Schlägen, Schwingen, Haken. Schon sind ihre Körper blutüberströmt; der eine blutet aus zerschlagener Nase, dem andern rinnt das Blut unaufhörlich aus einer klaffenden Wunde an der Schläfe. Das Lärmen der Zuschauer wird ohrenbetäubend. Schreien,

nein Brüllen, Johlen, schrille Piffe; das Tier ist erwacht. Allen voran die Kinder. Zehntausend Kinder stehen auf ihren Stühlen. Johlen, gröhlen. Rufen mit schier heiseren Kehlen, schwenken Mützen. Zehntausend Kindergesichter sind verzerrt, verkrampft zu hässlichen Fratzen. Zehntausend Augenpaare, sonst so klare, helle Kinderaugen stieren unendlich grausamen Blickes, unheimlich beängstigend, glühend zum Ring hinunter . . . Da, einer der Boxer fällt hin, schwer und steif. Der Ringrichter springt hinzu. Zählt: eins, zwei, drei . . . neun, zehn. Aus! —"

Ein grässliches Bild von falschem, neuheidnischem Sport im Jahre 1929 in Deutschland! Und dem schaute die angebliche christliche Regierung untätig zu in Deutschland, in Oesterreich, in Frankreich, in Amerika. Jahre, *Jahrzehnte lang!* Und da soll man sich wundern, wenn heute in diesen Ländern Grausamkeit an der Tagesordnung ist. Und die Verbrecherwelt? Hat man nicht selber eine solche Menschenschicht herangezüchtet? Und nicht genug, dass man die männliche Jugend, ihre Scham und ihren Edelsinn verpestete, selbst die Mädchen und Jungfrauen versucht man mit dem Schauturnen, dem gemeinsamen Sport, der schamlosen Mode, der Naktkultur, den Gemeinschaftsbädern. Der Direktor einer Strafanstalt konstatiert: „Seit wir das Obligatorium des Schulturnens der Mädchen haben, haben sich die Sittlichkeitsvergehen an den Schulen vervielfacht.“ Eine wahrhaft christliche Jungfrau und Frau sollte sich gegen einen Sportgeist auflehnen, der sie entwürdigt und zu einem Schaustück begierlicher Augen und Sinne stempelt. Alle Frauenorganisationen der Erde sollten, ihre Ehre wahrend, diesem Ungeiste den Kampf ansagen *zum Schutze der Frau gegen eine geistige Versklavung*. Weg vor allem auch mit den Revuen, den Ballets, den Schönheitskonkurrenzen mit ihrer vollendeten Schamlosigkeit, den Gemeinschaftsbädern und ihrem Tanzen und Flirten im Badekostüm! All das fordert, wie in den Tagen Noés und den Zeiten Sodomas und Gomorrhas, den Zorn Gottes heraus und wird ein Ende mit Schrecken nehmen! —

Fast verwerflicher ist überdies die Sonntagsenteiligung durch die moderne übermässige Sport- und Rekordsucht. Man sehe sich eine Fussball-Mannschaft an. An wie vielen Sonntagen im Jahre sind sie nicht zu Wettspielen verpflichtet? Auch die Leichtathleten haben ihre 20 Sonntagsstarts im Jahr. Dazu das Wochentraining. Was soll da für den Geist übrig bleiben? Wie sollen katholisch getaufte Mitglieder zu einem Sonntagsgottesdienst mit Predigt, zum Nachmittagsgottesdienst kommen, wie zu einer Sonntagsruhe, zu einem stillen, trauten Familienleben? Dr. J. Müller, Dozent der preussischen Hochschule für Leibesübungen, schrieb: „Der übersteigerte Ehrgeiz und

die Sensationslust führen einen grossen Teil unserer Jugend Sonntag für Sonntag, oft auch noch am Sonnabend Nachmittag, als Teilnehmer oder als Zuschauer zu Wettkämpfen und Wettspielen. Der Beruf wird nur sechs Tage lang so nebenbei ohne innerliche Beteiligung abgeliefert, während der Sensationskitzel und der Rekordfimmel am Sonnabend und am Sonntag das eigentliche Leben ausmachen und auch die Woche über alle geistige und seelischen Kräfte beanspruchen . . ."

DR. JOHANNES FURGER
Basel

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Der deutsche Bauer in Amerika.

ES heisst, Republiken seien undankbar. Wir Deutsch-Amerikaner haben alle Ursache an der Wahrheit dieses Satzes zu glauben und es wäre endlich an der Zeit, dass wir besonders auch dem jetzigen Regiment zu verstehen gäben, was das Land uns schuldet. Unsere Politiker, und etliche andere Leute sollten eine Schollenfahrt unternehmen und sich darüber belehren lassen, welches Volkselement sich in den letzten zehn Jahren am besten bewährt hat als Farmer, und man wird finden, dass woimmer Deutsche bereits längere Zeit hindurch sesshaft waren, sie sich durchaus auf sich selbst zu verlassen vermochten. Und während wir nun einmal bei diesem Gegenstande verweilen, wollen wir auch dies gesagt haben: unsere deutschen Farmer sind schollentreuer als die Farmer irgend eines anderen Blutes, die Böhmen vielleicht ausgenommen. Doch deren Zahl verschwindet gegenüber der Masse der deutschstämmigen Farmer in allen Teilen unsres Landes. Andererseits haben wir es nötig, das Selbstbewusstsein, das Charles C. More in seinem „Gruss an die Pals“ verrät, zu pflegen. Aufgefordert von dem Herausgeber der kleinen Gedichtsammlung „Ich schwetz in der Muttersproch“ so etwas wie ein Vorwort zu schreiben, betonte der Pennsylvanier-Deutsche:

„Unser Volk hot sich alsfert durch sei Fleiss, Schpor-samkeet, Friedlieb und Redlichkeet ausgezeichnet iwwer-all, wu es sich im Land niddergelost hot, un das is in alle Deel vun unserem Land.“

Natürlich weiss Mister More auch, dass man an dem Volksteil, dem er angehört, auch gewisse Untugenden entdeckt haben will, und deshalb erklärt er:

„Es werd em Pennsylvaanisch-Deitscher wohl vorgehalte, er weer eegesinnisch, rechthawwisch, schtarrkeppich und was net alles. Wammer awwer bedenkt as es grad seller eegesinnische Fleiss, selli schtarrkeppichi Ausdauer un selli rechthawwichi Schporsamkeet war, as soviel mitg'holfe hot, unner Schtaat so gross un reich ze mache, wie er heit is, dann kammer em Himmel danke, as er uns selleweg g'macht hot. Unser

Drei zu unserem Glaawe un zu unserm Land halte mer
er die scheenschte Erbschaft aus'em alte Land."

Gegen Schluss seines Grusses an das Land
seiner Vorväter singt More ein Loblied auf die
deutschen Landwirte seines Staates:

„Der Pennsylvanisch-Deutsche is liewer Bauer as wie
wenich ebbes schunscht, ewal er dem Land schun die
greeschte Handels- und Berufsleit gewwe hot. Er is
net grad misdrauisch, awwer er verlosst sich liewer uff
sich selwer. Die Owrrichkeet in Washington hot hun-
nere vun Millione de Bauere im ganse Land gelehnt,
bis die Zeite widder besser wern. Der pennsylvanisch-
deutsche Bauer hot sich schier kenn Heller devun lehne
lasse."

Wir halten dieses Lobs keineswegs für über-
trieben; es past auch auf viele deutschen Far-
mer in anderen Teilen unseres Landes. Nur
dort, wo sie von wiederholten Dürren und Miss-
ernten heimgesucht worden sind, wie es nur je
die Aegypter waren zur Zeit der Pharaoen,
mussten sie die Hilfe der Bundesregierung in
Anspruch nehmen. Sie taten es jedoch wider-
willig, der Not und nicht dem eigenen Drang
gehorchend. Auch gewisse katholische Kreise
sollten sich dies gesagt sein lassen; denn man
kann nicht gerade behaupten, dass von dieser
Seite unsern deutschen Farmern viel Verständ-
nis entgegengebracht wurde bisher.

F. P. K.

Anti- und Philosemitismus.

WIE verwerflich der vom Rassenwahn auf-
gepeitschte Anti-Semitismus auch sein
mag, ein blinder Philo-Semitismus ist deshalb
noch lange nicht angebracht. Das 19. Jahrhun-
dert hat ohne Zweifel eine jüdische Frage ge-
schaffen; wer das leugnet, beleidigt das Anden-
ken einer Reihe edler Katholiken, die sich nicht
gescheut haben, das genannte Problem freimü-
tig zu besprechen. So fanden wir dieser Tage
in dem grossen Werke des ausgezeichneten Ab-
bes von Solesmes, Dom Prosper Guéranger,
„Das Kirchenjahr", folgende bemerkenswerte
Stelle, und zwar in den Betrachtungen über
„Die Erhöhung des heiligen Kreuzes", zum Fest
am 14. September. Dom Prosper spricht darin
n. a. auch von den Kreuzzügen und der Beteili-
gung seines Volkes daran. Fortfahrend, er-
klärt er sodann:

„Es muss zugegeben werden, dass in Frankreich Män-
ner aufgetreten sind, die es sich zur Aufgabe machten,
das heilige Zeichen überall da zu erniedrigen, wo ihre
Väter es verehrt hatten. Wie seltsam ist dieser Ein-
fall der Vasallen des Pilatus in das Land der Kreuz-
fahrer! Und doch erklärt sich heute das Räthsel, da
man entdeckt, dass das jüdische Geld ihre Thaten be-
zahlt. „Diese", sagt der heilige Leo im heutigen Offi-
cium, „konnten beim Anblick des gekreuzigten Heilan-
des an nichts anderes erinnert werden, als an ihr Ver-
brechen;" und ihr schlechtes Gewissen erkaufte, um das
heilige Kreuz zu stürzen, dieselben Männer, die sie ehe-
dem bezahlt hatten, um es aufzurichten."

Seine Betrachtungen beschliessend, erklärt
er gelehrte und unermüdlicher Vorkämpfer
des päpstlichen Ansehens und der Verbindung
der französischen Kirche mit Rom:

„Das Bündnis solcher Feinde ist ebenfalls eine Hul-
digung. O verehrungswürdiges Kreuz, unser Ruhm,
unsere Liebe hienieden, rette uns, wenn du am Himmel
erscheinen wirst, an dem Tage, an welchem der Men-
schensohn zur Rechten Gottes sitzen und die Welt rich-
ten wird!"¹⁾

Darf man annehmen, dass neben einem Dom
Guéranger ein so frommer und gelehrter Prä-
lat wie Hettinger, der hervorragende Wiener
Priester Sebastian Brunner, ein so edler und
wohlunterrichteter Publizist und Soziologe wie
Carl v. Vogelsang, nebst vielen andern katho-
lischen Männern desselben Schlages, die die Ju-
denfrage für eine der wichtigsten Angelegen-
heiten ihrer Zeit hielten, sich von blinder Vor-
eingenommenheit leiten liessen? Sie hielten die
Juden weder ihrer Religion noch ihrer Rasse we-
gen für eine Gefahr; sondern deshalb, weil sie
in Oesterreich sowohl als auch Deutschland zu
den entschiedensten und anmassendsten Vor-
kämpfern des Liberalismus gehörten und im
Geiste des Liberalismus alle Gebiete menschi-
cher Tätigkeit und Kultur zu beeinflussen trach-
teten. Man hüte sich also vor einem durchaus
unberechtigten Philo-Semitismus ebenso wie
von einem vom Rassenwahn diktierten Anti-
Semitismus. Beide werden meistens von Poli-
tikern für ihre Zwecke missbraucht. In unse-
rem Lande sind sie zur Zeit Philosemiten aus
wohlverstandenen Selbstinteresse. Wie der
Wind schlägt auch die Gesinnung der Politiker
und ihresgleichen rasch um. Wir werden es
erleben.

Krankendienst als Missionsaufgabe.

AUS einem an die C. St. gerichteten Briefe
der Missionsschwester Marie Donata er-
hellte zweierlei, einmal unter welchen schwierigen
Verhältnissen Missionare in Süd-West-Afrika
wirken und wie allgemein gegenwärtig die Er-
kenntniss, dass Krankenfürsorge in das Pflicht-
bereich der Missionare gehört. Die genannte
Ordensfrau schrieb uns nämlich, die Mission
Warmbad liege in einer unfruchtbaren Sand-
wüste. „Wir haben daher kein Farmland,"
fügte sie hinzu, „und auch keinen Garten mit
Gemüse oder Obstbäumen, denn in dem sandi-
gen Grunde gedeiht nichts und das Wasser ist
auch zu schlecht, salzig und in so geringen Men-
gen vorhanden, dass damit nichts anzufangen
ist. Deshalb sind wir gänzlich auf die Almosen
guter Menschen angewiesen. Aus Deutschland
erhalten wir nichts und so haben wir mit har-
ter Not zu kämpfen."

Trotzdem will der Bischof jenes Gebietes,
Msgr. Klemann, in Kalkfontein, in der Nähe
Warmbads, ein kleines Hospital bauen, weil in
dem ganzen grossen Distrikt keine Zufluchts-
stätte dieser Art für arme kranke Eingeborene
besteht. Deren Elend und Not schreie jedoch
geradezu zum Himmel. Doch nicht nur dem
leiblichen, sondern auch dem geistigen Wohl

¹⁾ Loc. cit., 14. Bd., pp. 227-228, Mainz, 1898.

sei die neue Krankenanstalt zu dienen bestimmt. Man beabsichtigt sogar eine Maternity Ward einzurichten.

Um sich auf ihre Tätigkeit in der Entbindungsabteilung vorzubereiten, müsse sie nach Süd-Afrika fahren, schreibt die Schwester, weil sich ihr in Süd-West-Afrika keine Gelegenheit zur Ausbildung biete. „Zum Glück komme ich, weil ich eine Registered Nurse bin und eine neunzehnjährige Praxis hinter mir habe, mit einem halben Jahre durch. Auch vermag ich den Kurs ohne Bezahlung im Sanatorium zu Pietermaritzburg, Natal, zu absolvieren. Allerdings sind damit mancherlei Unkosten verbunden, wie z. B. für Reiseaussteuer etc.“

Derartige Briefe, in denen Bischöfe, Priester und Schwestern uns ihr Herz ausschütten, langen wöchentlich in der C. St. an. Auch das kleinste Almosen wird von den Missionaren mit dankbarer Freude angenommen.

Der Nutzen gestempelter Briefmarken für die Missionen.

VON gewisser Seite in unserem Lande ist, wie man uns mitteilte, behauptet worden, das Sammeln von Briefmarken für Missionszwecke sei nutzlos. Demgegenüber möchten wir aus einem Briefe der ehrw. Sr. M. Isidora zu Bettiah in Indien mitteilen, was sie der C. St. am 13. April d. J. schrieb:

„Recht vielen innigen Dank für die Markensendung, welche vor einigen Tagen in unsern Besitz gelangt ist. Auch die beiden 2 Dollar-Marken waren unversehrt und freuten wir uns besonders darüber, weil sie ja sehr wertvoll sind und somit auch Ihre Portoausslagen nicht verloren sind für Sie. Ja, hätten wir nur recht viele solcher Dollar-Marken. Das wäre eine grosse Hilfe für unsere arme Mission. Aber wir sind um alles froh, wir haben für jede Marke Verwendung, hat sie was immer für einen Wert. Der liebe Gott möge Sie segnen und Ihnen vergelten, was Sie für unsere Mission tun durch die Markensammlung.“

Des weiteren berichtet Sr. M. Isidora, auf welche Weise die Missionarinnen in ihrer „Industrial School“ und dem „Stamp Bureau“ arme indische Frauen beschäftigen, gegen Lohn natürlich. Nachdem sie der Anfertigung von Spielsachen, gestrickten und genähten Gegenständen etc. Erwähnung getan, fährt die Briefschreiberin fort:

„Für die Markenarbeit haben wir wieder einen eigenen Raum, da arbeiten 40 Frauen dabei und jede ist froh, wenn sie ein paar Annas verdient in der Woche, da ja die Leute hier schrecklich arm sind. Und immer wieder kommen Frauen, die um Arbeit bitten, aber leider können wir nicht mehr aufnehmen wegen Platzmangel und auch der Geldknappheit wegen, denn die Einnahmen sind sehr gering und der Lohn muss den Frauen doch jede Woche ausbezahlt werden. Es tut einem das Herz weh, wenn man so mancher Frau sagen muss, man kann ihr keine Arbeit geben.“

Man verachte also die Kleinarbeit, Briefmarken zu sammeln, keineswegs. Gewünscht werden jedoch nur Briefmarken von 4 Cent und aufwärts. Jedoch sind alle Erinnerungsmarken von der Art, wie sie in letzten Jahren so zahlreich ausgegeben wurden in unserem Lande, willkommen.

MISZELLEN.

Die Missionare in Heidenländern klagen allgemein über das Ausbleiben von Messintentionen. Unlängst erst schrieb ein Apostol. Vikar aus Japan an die C. St.:

„Zur Zeit der Ankunft dieses Briefes bei Ihnen werde ich keine Messintentionen mehr haben. Falls Sie deren zu Verfügung haben, bitte ich Sie recht sehr unserer wieder zu gedenken.“

Die Beachtung der vom hochwst. Bischof Aloisius J. Muench an die Katholiken unseres Landes gerichtete Warnung, sich nicht von dem Sirenengesang der Kommunisten betören zu lassen, wird vom *Ohio Waisenfreund* den Lesern des Blattes ganz besonders ans Herz gelegt. Am Schluss der Besprechung heisst es:

„Katholischen Seelsorgern und Vereinen wird die Massenverbreitung dieser ungemein zeitgemässen Broschüre (*„The Outstretched Hand of Communism“*) dringend anempfohlen.“

Deren Preis gestattet dies ja auch: das Dutzend kostet 75 Cents; 25 Exemplare, \$1.35; 50 \$2.50, und 100 nur \$4.50. Damit ist also die Gelegenheit gegeben, den Rat des Schriftleiters des berühmten „Blättchens“, wie die guten Alten ihren *Weisenfreund* mit Vorliebe zu nennen pflegten, zu befolgen.

AUS DER BÜCHERWELT.

Lob der deutschen Familie. Ein Hausbuch älterer u. neuer deutscher Dichtung. Herausg. v. Martin Rockenbach. Mit Bildern. Freiburg, Herder, 1936. 316 S. geb. \$2.15.

ES fröstelt uns nicht selten, weil die Welt so kalt und die Herzen so hart geworden sind. Glücklicherweise, wer in solchen Augenblicken nach einem Buche zu greifen vermag, das ihm zum „Seelenwärmer“ wird. Das aus vielen Quellen genährte „Lob der Deutschen Familie“ packt den Leser wie das Tönen versunkener Glocken. Einmal ist man versucht, mit Freiligrath auszurufen: „Alles dahin, dahin,“ um dann wieder von dem Gedanken beglückt zu werden: Die deutsche Volksseele ist doch ein Born ewigfließend klaren Wassers, das, weil es aus der Tiefe sprudelt, nicht verunreinigt wird von den Ausscheidungen des Zeitgeistes. Das beweist der vorliegende Sammelband, bestehend aus Beiträgen deutscher Dichter und Schriftsteller des 17., 18., 19. und unsres gärenden Jahrhunderts. Und so seltsam es auch erscheinen mag: Das Geleitwort, „Mahnung an die Jugend,“ liefert — Friedrich Nietzsche. Das letzte Wort aber hat der treue Wandsbecker Bote, Matthias Claudius. Der Herausgeber, Martin Rockenbach, hat ein Hausbuch geschaffen, das überzeitlich ist, ein Zeugnis der aus germanischer Natur und christlicher Uebernatur geborenen deutschen Familie.

F. P. K.

Contributions for the Library

Library of German-Americana

MR. M. HAIMAN, Ill.: Do. do. Slady Polskie W Ameryce. Szkice Historyczne. Chicago, 1938.—REV. F. J. REMLER, C.M., Mo.: Do. do. Why Am I Tempted? Paterson, N. J., 1938.

General Library

THE BASQUE ARCHIVES, N. Y.: Azpilkoeta, Dr. De. The Basque Problem. As seen by Cardinal Goma and President Aguirre. N. Y., 1938.—MR. W. M. POHL, Minn.: Boergas de Serviez, Jacques. Lives of the Roman Empresses. N. Y., 1938.—MR. RUDOLF MIRBT, Berlin, Germany; Roseius, Ludwig. Fichte für Heute. Berlin, 1938; Deutscher Almanach f. d. Jahr 1939. Leipzig, 1938; Das Jugendbuch 1938-1939. Munich, 1938.—HON. JOHN J. COCHRAN, Mo.: Hinshaw, David. Sowing the Wind. N. Y., 1938; Spahr, Walter E. An Appraisal of the Monetary Policies of Our Federal Government, 1933-1938. N. Y., 1938; Activities of the Federal Emergency Agencies, 1933-1938. Wash., D. C., 1938; Chiang, May-ling Soong (Madame Chiang Kai-shek). War Messages and Other Selections. Hankow, China, 1938; Petroleum Facts and Figures. 5. ed. N. Y., 1937; Education for American Life. A New Program for the State of N. Y. Report of the Regents' Inquiry. N. Y., 1938; Congressional Directory, 76th Congress, 1st Session. 1. ed., Jan., 1939, House of Representatives.

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Przywara, Erich. Deus Semper Maior. Theologie der Exerzition. I. Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 256 p. Price \$2.25.

Die Heilige Schrift für das Leben erklärt. Herders Bibelkommentar. Altes Testament: 6. Band, Psalmen, \$5.75 (subscription \$4.75); 8. Band, Weisheit, Isaias, \$5.00 (\$4.25); 9. Band, 1. Theil, Das Buch Jeremias, \$3.50 (\$3.00); Neues Testament: 11. Band, Matthäus, Markus (2 Bde), je \$3.15 (\$2.60); 12. Band, Lukas, Apostelgeschichte, \$5.75 (\$4.75); 14. Band, Römerbrief, Korintherbriefe, \$5.75 (\$4.75); 15. Band, Die kleinen Paulusbriefe, \$4.50 (\$3.75). Freiburg i. Br., 1935-37. B. Herder Book Co., St. Louis. (The work is to comprise 16 vols., 10 of which treat the Old Testament, and 6 the New Testament.)

Schmidthüs, Karlheinz. Die Briefe d. hl. Thomas More aus dem Gefängnisse. Uebertragen u. eingeleitet von. Freiburg i. Br., 1938. B. Herder Book Co., St. Louis. Stiff cardboard covers, 90 p. Price 50 cts.

Approved List of Church Music for the Archdiocese of Dubuque. Edited by the Archdiocesan Music Commission. The Centennial Committee, 11th & Bluff Sts., Dubuque, Iowa. 1932. P. c., 105 p. Price 50 cts.

Kastner, Dr. Karl. Handbuch zur Schulbibel. Freiburg i. Br., 1937. B. Herder Book Co., St. Louis. Cloth, 506 p. Price \$3.50.

Arès, P. Richard, S.J. Petit catéchisme d'Education syndicale. L'Ecole Sociale Populaire, Montreal, 1938. P. c., 32 p. Price 15 cts.

La Rue, P. Gabriel, S.J. Pour que vive notre français. L'Ecole Sociale Populaire, Montreal, 1938. P. c., 32 p. Price 15 cts.

Geser, Rev. Fintan, O.S.B. The Canon Law Governing Communities of Sisters. B. Herder Book Co., St. Louis. Cloth, 415 p. Price \$3.00.

McNicholas, S. Exc. Mgr. John T.: Mentalité commu-

niste. En appendice: Tentatives du communisme au Canada. Montreal, 1938. L'Action Paroissiale. p. c., 32 p. Price 15 cts.

Mother's Little Helper. A Mother's Heart-to-Heart Talks to Her Daughter. In Three Parts. Part One for girls from 9 to 13 years; Part Two for girls 13 to 15 years; Part Three for girls from 16 to 18 years. Chicago, 1938. p. c., 32 p. each.

The Proposed Universal Peace Commission of 1910 (Excerpts from the Congressional Record); The Spirit of International Law, by Hon. Cordell Hull, and American Foreign Policy, by Hon. F. B. Sayre. Carnegie Endowment for Internat. Peace, N. Y., 1938. p. c., 44 p. Price 5 cts.

Miller, Rev. R. J., C.S.S.R. VAN: Beloved of God and Men. The life of an American Boy. Milw., 1938. Pamphlet Office, Box 148, Oconomowoc, Wis. p. c., 74 p. Price 10 cts.

La Temperance. Pastoral Letter of the Cardinal Archbishop of Quebec and Suffragan Bishops. Montreal, 1938. L'Action Paroissiale. p. c., 32 p. Price 15 cts.

Glass, Sr. M. Fides. The Prince Who Gave His Gold Away. A Story of the Russian Prince, Demetrius Gallitzin. B. Herder Book Co., St. Louis, 1938. Cloth, 218 p. Price \$2.00.

Von Rudloff, Leo, O.S.B. Das Zeugnis der Väter. Ein Quellenbuch zur Dogmatik. Verlag Friedrich Pustet, Regensburg, 1937. 473 p. Price: Cloth, Mk. 6.80; p. c., Mk. 5.60.

Neuner, Josef, S.J., and Roos, Heinrich, S.J. Der Glaube der Kirche i. d. Urkunden der Lehrverkündigung. Pustet, Regensburg, 1938. 444 p. Price: Cloth, Mk. 6.80; p. c., Mk. 5.60.

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Von Montreux bis Paris. Die Arbeit der Christl. Gewerkschafts-Internationale 1934-1937. Utrecht, 1937. Internationaler Bund der Christ. Gewerkschaften. p. c., 242 p.

Acknowledgment of Monies and Gifts Received

Donations to Central Bureau

Previously reported: \$170.32; Most Rev. A. J. Muench, N. D., \$10; Very Rev. L. J. Haupt, Minn., \$1; John Melchner, N. Y., \$1; F. J. Ernst, Mo., \$1; sundry minor items, \$2.56; total to January 21, 1939, incl., \$185.88.

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European Relief Fund

Previously reported: \$231.00; Dr. and Mrs. F. A. Kaicher, N. Y., \$10; total to January 21, 1939, incl., \$241.00.

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Wearing Apparel from: Miss Emelia Seeling and brother, Jefferson City, Mo. (1 trunk containing clothing); Miss Anna M. Dickman, Grafton, Nebr. (1 ctn. clothing); Mrs. Anna Stricker, Bartleso, Ill. (1 pkg. clothing); St. Anne's Mission Circle, Muenster, Tex. (150 lbs.); N. C. W. U. of Pottsville, Pa. (1 ctn. clothing); St. Henry's Church, St. Henry, Ind. (2 ctns. clothing); Essex Co., Br., N. C. W. U. of N. J. (22 ctns. clothing); C. W. U. of Torrington, Conn. (4 ctns. clothing, etc.); C. W. U. of Springfield, Ill.; Mrs. Wm. Craft, Waterbury, Conn.; Council of Cath. Women, Jefferson City, Mo. (4 ctns. clothing); St. Boniface C. W. U., New Haven, Conn. (3 bags and 1 ctn. of clothing); Schutte Bros., Breese, Ill.; Miss Mary Voss and Mrs. Fellenz (clothing, etc.), both of St. Louis.

Books, Magazines, Newspapers, etc. from: Mary C. Madden, Whitewater, Wis. (15 books, 65 pamphlets); C. K. of St. Geo., Pittsburgh (1 ctn. mags.); M. Heuer, Quincy, Ill.; Frank A. Betz, Queens Village, L. I., N. Y. (3 pkgs. mags.); C. W. U. of Springfield, Ill. (12 prayerbooks, 1 book); E. K. Glasser, Milwaukee; Schutte Bros., Breese, Ill.; Miss Mary Voss (pamphlets, mags., newspapers), Mrs. Fellenz (prayerbooks, mags., newspapers), Miss Alice F. Branigan and brother (27 books, pamphlets), Mrs. Rose Rohman, Mrs. Clara Jobst (1 missal) and St. Elizabeth Settlement (6 prayerbooks, mags., devotional booklets), all of St. Louis.

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